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Editorial

The human society has remarkably changed in the last two decades. The change can be seen in individual human lives and social relationships, health and livelihood, economies, science and technology, politics and the perception towards environment. It can also be realised in the intellectual and moral dimensions. But one factor that has caused change and has itself changed is education. The need for education, the content and modality of education and the access to education has undergone an unprecedented change. All the change influences the way the educational institutions operate.

Universities as the educational institutions cautiously maintain their relationships with the society as per the demands of the contemporary society and the way it values education. At a time when education is gaining a utilitarian and economic value, the Universities need to act in a way by which they can satisfactorily serve their stakeholders. In this phenomenon, the Universities usually engage in dialogues with the industry i.e. the stakeholders that absorb their graduates. The university-industry dialogues reciprocally enhance each other's productivity and dependability. So, these dialogues are indispensable if both are to sustain productively. This has been one of the themes in this issue.

We have included a paper on the university-industry dialogue which claims that industry-university collaboration creates synergies for mutual benefits. Other papers in this issue directly and indirectly relate to the social and societal issues: contributions of formal education to social development, inequality and emancipation, multicultural classrooms, inclusive education, educational policy, emotional intelligence and therapeutic community, technical and vocational education in rural areas.

We are bringing out the second issue of the Journal of Education and Research, which is in your hand now, with the papers on these issues. As we present to you the papers on such varied issues, we have in our mind all types of stakeholders of education to be our readers: teachers, teacher educators, educational managers and leaders, researchers and research students, policy makers. Whatever the type, you represent a sector of the society and your interactions with these papers will generate newer ideas that will ultimately go to that sector and the larger society in turn. This will let the University know how to model the education for the future.

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Contributions of Formal Education to Social Development – What do we Know on the Basis of Research Evidence?

Tuomas Takala*

Introduction

The present examination of education as a contributor to social development needs to begin with a conceptual question. It is often taken for granted, particularly in non-academic writing and speech, that formal education (schooling) is “good in itself”. Conceptually, this reflects the view that being more educated is inherently better than being less educated, both at the individual level and in populations at large. In such a view, education is akin to health – it is commonly held that health is better than sickness. Notably, the tenet that education as such has an intrinsic value disregards the questions concerning the content of education – although in a more concrete analysis most people would not accept that e.g. instilling xenophobic attitudes in the minds of pupils represents a positive value.

The alternative view is that education should not be seen as having an intrinsic value, but only an instrumental one: i.e. education has a value insofar as it can be a means to promote other goals of social development (e.g. health). In this respect, the contribution of education is bound to be quite variable in different contexts and also importantly dependent on the quality of education and its relevance vis-à-vis the socio-cultural context. The actual contribution of education to social development can only be investigated through research, and some aspects of this research task are very challenging.

This article gives an overview, on the basis of existing synthesis reports and articles, of the current state of knowledge on the role of formal education in promoting social development. Most of the research evidence deals with either education in general, or with

Abstract

This article gives an overview, on the basis of existing synthesis reports and articles, of the current state of knowledge on the role of formal education in promoting social development.

The existing evidence is contrasted with simplistic assumptions that abound in the political discussions on education and development.

At the same time, the limitations of the potential of research to serve as a guide to policy decisions are also acknowledged.

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primary education only. The existing evidence is contrasted with simplistic assumptions that abound in the political discussions on education and development. At the same time, the limitations of the potential of research to serve as a guide to policy decisions are also acknowledged.

Concept of education as a human right

When education is referred to as a “human right”, it is usually operationalized as provision of primary education, which is compulsory and free of charge, for all children. This definition was first laid down in the Universal Declaration of Human Rights, adopted by the United Nations in 1948. It has subsequently been endorsed in numerous international treaties and other documents, e.g. the Convention on the Rights of the Child (1989) and the documents of the international Education for All conferences (World declaration...,1990 and Dakar Framework...,2000).

Not much critical analysis has been undertaken on the rationale behind the education as a human right notion. In the title of an article published in 1986, Mark Bray formulated the fundamental issue aptly: “If universal primary education is the answer, what is the question?” His analysis raised the question that if primary education is a right, how is it then also regarded as something that should be made compulsory? Or should parents, or perhaps children themselves, also have the right to refuse, or drop out of, school if the the kind of education that is being provided is not deemed worthwhile by them? (Bray, 1986).

This kind of critical voices were soon thereafter overwhelmed by the global Education for All – discourse. A recent exception is the book by John Oxenham that provides a discussion of the notion of adult literacy as a “human right”. The author refers to the “experience of instructional methods that focused on the skills of literacy without regard to the meaning and relevance to the adult learners’ interests and conditions. The failure of such methods to retain large proportions of their learners – let alone make them literate – led to the

development of approaches that demonstrated more readily the usefulness and other values of literacy. Literacy needed to be combined with religious interests, economic improvement, social action of political empowerment, before it could hold most of its adult learners sufficiently long for them to master its skills. In short, for most illiterate adults, literacy in itself appears not to be an absolute value or passionately-pursued right, but very much an instrument to other ends” (Oxenham, 2008, p. 29-30).

An additional critical point towards the human rights discourse is that in this discourse “education” has tended to become synonymous with literacy and formal schooling: if a person is not literate/ has not attended school, s/he is regarded as having been denied one of the basic human rights. A consequence of such a view is that non-literate cultural traditions and their modes of education are devalued - extreme expressions of this are references to illiteracy as “ignorance” or even as a “disease” (Jones, 1988, p. 75, 106-116). The concept of formal education as a human right also sidelines the fact that schooling in reality often is a humiliating experience for the pupils, for instance due to use of an alien language in teaching, physical punishment or sexual abuse.

Education as a means to promote social development

The following quotation is extracted from a document published in 1999 by UNICEF :

“Education is the single most vital element in combating poverty, empowering women, promoting human rights and democracy, protecting the environment and controlling population growth” (quoted in Hall & Midgley, 2004, p. 153).

Quotations with similar content and tone could easily be found from a large number of international and national documents that deal with issues of education and development. They demonstrate a remarkable belief in the potential

of education, often linked with lack of attention to the institutional and structural factors in society that either facilitate or block the potential effects of education. Around the belief in education as a socio-economic panacea a global political consensus has been built (e.g. Chabbott & Ramirez, 2000) – who could be against provision of more education? This consensus could not be sustained if the complexity of the issues was made explicit by reference to the structural and institutional factors in the broader social context of education (e.g. land ownership, gender biases in legislation) (Takala, 1998). Of course it is still possible to argue that education has an empowering potential, to put in motion political processes which then will transform the existing conditions in the larger society. But such an argument would need to be qualified by examining the question: what kind of education can have such potential?

It is also notable that parents' views of the potential benefits of schooling, which they compare with the direct and indirect costs of school attendance, may be considerably more realistic than the global political discourse (e.g. findings of the study by Boyle et al., 2002). Experiences of countries (e.g. Uganda and Malawi in the 1990s) that have undergone an explosive growth of school enrollments, due to abolition of school fees and other pro-EFA policies, show that after an initial period of high expectations attached to the growing educational opportunities, disillusionment has set in as the quality and relevance of schooling are questionable (Fredriksen, 2009, p. 13-15).

How can the contribution of education to development be researched?

In terms of research design, we can distinguish between two levels of data collection and analysis: 1) studies of the relationships between the educational level and other variables within a population, and 2) comparisons between countries.

The first approach asks the question, do individuals with more education have, on average, better health and healthier children than those with less education. Problems encountered in this type of research are:

How to isolate the effect of education from the effect of other factors, such as the effect of income on health. This can be done by controlling for the latter – e.g. analyzing the health status of individuals/ families and their educational level while holding constant the income level.

Relationships between variables at the individual level (e.g. persons with more education have higher income) cannot necessarily be generalized to the macro level. For instance, an increase in the average educational level of a country's population does not necessarily lead to higher national income – instead, the educational level of individuals can be a factor that influences their selection into different income-level groups.

The second approach, comparisons between countries, relates the average level of education in the population to national indicators of social development – e.g. average life expectancy and child mortality. Correlation/regression analyses are performed in a set of data drawn from a large number of countries and yield results that show the average strength of the relationship between variables. Particularly in cases where the extent of variation around the average is large, the analysis can continue to devote particular attention to individual cases. For instance, more qualitative analyses of educational conditions and health indicators have been conducted on "success stories" (e.g. Cuba and the state of Kerala in India) (Mehrotra, 1989).

Effects of education via economic growth

Education can influence social development indirectly by contributing to economic growth, which in turn creates resources for social development (through increased taxation and/or private incomes). The actual contribution of these additional resources to social development

is further dependent on the distribution of increased income within the population, the incidence taxation among different income-earning groups and the distribution of public social sector expenditure.

The relationship between the level of formal education and economic growth has been an enormously popular research topic since the 1960s (see e.g. Chabbott & Ramirez, op.cit.). Much of this research has been simplistic in its assumptions and confined to statistical analysis of data on two variables: over and over again it has been shown that the level of GNP per capita at a given point in time, or growth of GNP per capita over time, and the level of formal education (average number of years completed or enrollment ratios) in individual countries are positively correlated. More recent studies have also looked at the relationship between country-level learning achievement (in mathematics, science and language) and economic growth rates and have found a relatively robust positive correlation (Hanushek & Wössmann, 2007).

Studies that seek to establish a connection between the level of education and economic growth have a common limitation. They disregard other preconditions of economic growth (physical infrastructure, access to capital, credit and markets, legislation and uncorrupted implementation of legal norms, economic policies of government), in the absence of which education alone cannot generate growth (Palmer et al., 2007). Taken as a whole, the quantitative expansion of the education systems of the countries of Sub-Saharan Africa during their post-independence period has been more dramatic than anywhere else in history, but the economic performance of the region has been dismal. In recent decades many African countries have coupled medium-to-high rates of educational expansion with zero or even negative rates of economic growth (e.g. Tanzania, Zimbabwe). On the other hand, some countries with abundant natural resources (oil, minerals) to export, have been able to sustain

economic growth even with a low educational level of their population.

Direct effects of education on social development

The effects of education are not necessarily attributable to explicit teaching of knowledge and skills, although this is the most easily visible chain of influence. Kenneth King has criticized attempts to convey to primary school pupils such knowledge that would later in life affect their behavior in desired (“modern”) directions. What may well happen in reality is that such knowledge is rote-learned in order to perform in examinations, whereby “child survival knowledge gets changed into school survival knowledge” (King, 1989). In a similar vein, Bray (op. cit.) contends that the positive correlations between literacy and health might be used to support arguments for adult literacy rather than primary education for children”.

Furthermore, research has shown that formal education also has significant effects through the “hidden curriculum”, i.e. the school as an institution – a symbol of modernity – exerts a modernizing influence on the pupils and even on the surrounding communities, regardless of what is actually being taught and learnt in the school (op. cit.). In this respect, school-age children certainly are more susceptible to influence than adults. From the hidden curriculum perspective it also becomes understandable that formal education can have significant effects even in conditions, quite frequently found in developing countries and particularly in Sub-Saharan Africa, where the language of instruction is poorly understood by a large portion of the pupils.

Effects of formal education which have been extensively investigated by research include:

- Improved hygiene, nutrition and treatment of illness at home, and readiness to seek expert medical assistance when needed. These changes, in turn, lead to declining infant and child mortality, better health

and higher life-expectancy. Such effects have been found to be particularly linked to the educational level of women (LeVine et al., 2001; Schultz, 2002). Outstanding examples of achievements among developing countries are Cuba and Kerala, which have a much higher educational level than most other developing countries and on the health-related indicators have reached the level of the OECD-countries.

- Declining fertility. Research results in this area have often been reported in the form of: an increase of x % in the educational level of the female population has the effect of reducing the fertility rate by y per cent. Such messages have, with good reason, been criticized as reflecting an instrumental view of the education of girls and women. More sophisticated research has shown that the effect of education on fertility is not linear (e.g. Palmer et al., op. cit., p. 56-57). At very low initial levels of education, some additional years of schooling may rather lead to an increase in fertility – which together with the concomitant decline in child mortality will then raise the rate of population growth. Only above a threshold level of four years of formal education does the effect of schooling become fertility-decreasing. Furthermore, it has been established that the effects of education are dependent on the cultural context and power-relationships within families: for instance, is female employment outside home preferred to housewifery?, what is the significance of the number of children as culturally dominant symbols of femininity and masculinity?
- In the countries severely affected by HIV/AIDS, the possibility of counteracting this pandemic through the formal education system has been given ample attention. While research evidence is mixed, the well-known phenomenon than an increase in knowledge at the individual level about a particular health-related issue does not

necessarily lead into changed attitudes and behavior is particularly obvious in the case of HIV/AIDS (e.g. Carr-Hill et al., 2002, p. 109-110, 131-2; Kelly, 2004, p. 49-58). Simplistic assumptions are also challenged by the fact that the spread of the HIV/AIDS pandemic has been most dramatic in countries of Southern Africa, which in comparison with the rest of the continent are educationally rather advanced. At the same time, it is also evident that, independently from its other effects, primary schooling has come to serve an important social protection function, to compensate for the loss of parents and the more general weakening of social bonds due to HIV/AIDS (ADEA, 2009). In some countries, the proportion of orphans among children of primary school age may in the foreseeable future be as high as one-third! (Bennell et al., 2002)

- A more problematic question is the possible effect of education on democratic citizenship. Both individual level and cross-country analyses have brought up a positive correlation between the level of formal education and pro-democratic attitudes (Education for All..., 2009, p. 36). But here again, several other influencing factors come into play. If the content of education is not pro-democracy, it is certainly not automatic that as the educational level of the population increases over time, the more educated people will rise up to demand and create a democratic political system (Chabbott & Ramirez, op. cit.). Conversely, there are countries (e.g. Nepal and India) which have for decades had an established system of political democracy, coupled with a low average level of formal education in the population.

Role of basic/ post-basic education in social development

Most of the available research evidence concerns the role of primary education in contributing to the above-mentioned objectives - "the common

good”- which has facilitated the building of the global political consensus concerning universalization of primary education. Caillods and Hallak note that Poverty Reduction Strategic Plans (PRSPs) tend to see the potential of education narrowly as “strategies that try to integrate and retain the poor and the disadvantaged in the education system”, whereby pro-poor education policy equals EFA. A broader perspective would also consider the potential of post-primary education in the development of the productive sectors and in the adoption of a more pro-poor overall development strategy (Caillods & Hallak, 2004, p. 149).

As regards the effects of education mentioned in the previous section of this article, there are also findings showing that while primary schooling “prepares the ground”, post-primary education may have a decisive effect on whether e.g. the health messages transmitted in school or the ABC of democratic citizenship are truly understood and whether the individual feels empowered to put the newly acquired knowledge into practice (Rihani, 2006, p. 27-28, 36). The average duration of schooling is thus important for the amount and kind of knowledge that can be transmitted to the students and for influencing their behavior. At the same time, expansion of post-primary education – of good quality – is severely constrained by economic realities in most developing countries.

At the post-primary levels of the education system competing interests become more obvious than at the primary level. Instead of the “common good”, we must pose the question “whose social development?”. For instance, the growth of female enrollment at secondary and tertiary levels can be seen either as a powerful contributor to the empowerment of women in general, or alternatively as a trend which primarily has beneficial effects for the more educated groups within society. Likewise, university education can be conceived either as a system which privileges a minority of the population, serving as a route to elite positions in the country and to emigration

overseas, or which has a “developmental mission” vis-à-vis the larger society (see e.g. Coleman, 1993). These different perspectives lead to quite different conclusions regarding what is desirable educational policy and, consequently, what portions of national education budgets and of development assistance funds should be allocated to the different levels of the education system.

Conclusion

In the 1980s, reviews written by Lewin, Colclough and Little (1984) and King (op. cit.) presented agendas for further research that would in a more convincing and nuanced manner demonstrate the contribution of education to development. Lewin et al. (op. cit.) point out the need for research that would relate the effects of education on development not only to the quantity of formal education but also to its quality aspects, and that would “look to the wider society to see where changes can be made which would support current efforts of education systems to promote change”. Among the more concrete research tasks proposed in this article is, for instance, that research on the effect of education on health and fertility should investigate whether these effects occur “through specific knowledge imparted through the formal curriculum of schools and/or through attitudes to the self and others imparted through the hidden curriculum and/or through a different kind of approach to out-of-school learning encouraged by exposure to general formal education”. This is an important question indeed, but hardly one that could be translated into a feasible research design.

The gradual progress that has been made in the search for a contextualized understanding of the effects of formal education on social development has provided an important counterweight to the simplistic messages. The impact of critical research and discussion is seen for instance in the recent Education for All Global Monitoring Report (op. cit., p. 29), which explicitly draws attention to the wider, and politically more sensitive, societal context: “The impact of education is

strongly conditioned by other factors, from macroeconomic and labor market conditions to the state of public health provision and levels of inequality based on wealth, gender and other factors. The benefits of education are likely to be greatest in context marked by broad-based economic growth, a strong political commitment to poverty reduction, high levels of equity in access to basic services, and a commitment to democratic and accountable governance”.

The PRSPs that many developing countries have been required to prepare as a precondition for debt relief and other financial support, are expected to dovetail sectoral development programs with the PRSP, based on analysis of the different sectors’ potential role in poverty reduction. The above-mentioned review of the role of education in PRSPs summarized one of its findings as follows: “Education is regarded as a necessary, but not a sufficient, condition for empowerment (of the poor); other measures are required, such as information sharing, development of infrastructures, political mobilization, legal protection (Caillods & Hallak, op.cit., p. 82)

But beyond the power of research to criticize simplistic beliefs, we must admit that the potential of research to delineate the conditions under which links between development and education are most likely to occur also has its limits, both in terms of refining theoretical understanding and providing advice to policy decisions. For further progress in this respect, the promise lies in cross-disciplinary research and a multi-sectoral approach to policy-making and planning. This, again, would require major reorientations both in the academic world and in the bureaucratic organizations of governments and donor agencies. Importantly, decisions on the allocation of funds would have to rise above rigid thinking along administrative division lines and narrow-minded competition between administrative units.

We also need to remind ourselves of the importance of listening to the order of priorities

among the potential beneficiaries of development programs. If the question is formulated simply as “would you like to have a school in your village? (provided as a gift)”, few people are likely to respond negatively. Instead, the more appropriate question would be, “what kind of changes in your conditions would improve your lives?”, whereby the potential of formal education would be weighed against other drivers of development at the grassroots level.

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Inequality and Emancipation : An Educational Approach

Dr. Stefan Gross*

All animals are equal. But some animals are more equal than others.

- George Orwell: *Animal Farm*

Inequality and education

Inequality is a fundamental experience in our social life. Two factors make it impossible to eliminate inequality entirely: first, the need for hierarchies of power in any political and legal system; second, the fact that there are natural inequalities of ability, enterprise and luck which affect people's course of life (Honderich, 1995, p. 406). Nevertheless, in the name of equality the reduction or amelioration of inequality seems to be one of the key-issues in contemporary social approaches in Western societies - no matter if they call themselves 'Marxist-humanist', 'neo-liberal' or 'critical'. A wide range of egalitarian concepts (Rawls, 2005; Dworkin, 1977; Sen, 1992) is giving suggestions how to minimize the social gap focusing either on an equalization of the different starting-possibilities (e.g. the 'welfare-state-concept' where a provision of social benefits is paid for by taxes) or by regulating the allocation of and the access to natural and social resources like water, electricity, health, education etc. However, all attempts seem to end in an anthropological vicious circle. "Left to themselves, some people will accumulate more wealth than others and use it to benefit their children, who will do the same" (Honderich, 1995, p. 406), thus establishing and broadening the gap between the upper and the lower classes.

Where these natural differences are turning into the reproduction of unjustified privileges, inequality is starting to become a threat to social peace. According to Francois Dubet, a French sociologist, in this context, the sensation of injustice is much more driven by personalized feelings than facts (Dubet, 2006). "Every society establishes therefore a hierarchic order of *justified inequalities* which allows everybody to get what he deserves according to his status" (Dubet, 2006, p. 21) defined by his position, age, sex, nationality

Abstract

Emancipation has lost its charisma. In the 1960s, the term had been one of the saviour-concepts in the educational debate on social inequality and the political function of pedagogy in Western countries. Nowadays, as the discussion is still ongoing, the word is rarely in use. Overloaded with political enmeshments and a plurality of meanings, emancipation seems to be nothing more than a nearly forgotten relict of an ancient time. How could this rise and fall happen? The present essay is tracing the colourful history of emancipation in various contexts, recapitulating its pedagogical importance in the 1960s and discovering how the pillars have kept their primary function, although the word is not in use any longer.

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or qualification. Nowadays the situation seems a paradox. Increased awareness of social inequality leads to the fact that we perceive more and more inequity in the world although we have developed comparably high equality standards in nearly all sectors of our society. Additionally, we live in a social and economic world, where the production of all kinds of inequality is a basic property. Previous unquestioned inequalities came under fire and left a climate of insecurity, disorientation and leadership vacuum.

Regarding this, the main question is not *if* we want inequality, but *how* we deal with it. Critical pedagogy is regarding this challenge as one of its core issues and has developed several concepts focusing on at least three different aspects. First, the empowerment of the underprivileged and oppressed (Freire, 1993), e.g. by starting literacy- and awareness-campaigns for adults (Freire, 1976). Second, the claim, that education has to play an important political role raising its voice against unjustified inequalities and avoiding their reproduction by “establishing the critical relationship between pedagogy and politics” (McLaren, 2006, p. 7). Third, located at the junction between the elder generation with members of the present society and a newcomer generation of ‘world-starters’, education has to be regarded as “the modality through which our culture presently reproduces itself” (Mollenhauer, 1983, p. 17). Hence, the question of equality and social justice can not only be seen as an arbitrary spare part but it is constitutive for pedagogy within its own structure. In addition to the social impacts, the educational situation itself - between an educator and the individual pupil - is asymmetric and basically determined by inequality according to power and competence, a difference that is manifested in the two processes of teaching on one and learning on the other side. Education comes to an end, where this previous constitutively asymmetric constellation is turning out in balance.

Regarding a critical approach, educational actions

can therefore only be justified if the intervention is motivated by the idea that it will make the life of the child “somehow better: more complete, more rounded, more perfect – and maybe even more human. [...] It equips newcomers with the cultural tools needed for participation in a particular form of life and at the same time it secures cultural and social continuity. But we cannot be too naive about this, because these processes also contribute to the reproduction of existing inequalities – unwillingly or, in those cases in which education is utilized to conserve particular practices and traditions, also willingly” (Biesta, 2006, p. 2).

For those educators, emancipation became the term of critique and its conceptual history descriptively illustrates the reasons for a meteoric rise as well as the sudden fall.

Emancipation

Originally *emancipation* was a concept of the ancient Roman legal terminology. Through a ritual act, a son was released from the overall authority [*patria potestas*] of the father [*pater familias*]. The son was - *ex manus capere* - ceremoniously taken out of the hand of the father and became a legal person and a self-reliant member of Roman civilization. The destination of the act was to acknowledge the independent status of the son by abolishing the representation through the father. After the biological birth this act can be regarded as a second ‘social nativity’ of the Roman as a citizen. Therefore, only those were emancipated by the father’s hand who could assure the lastingness of the paternal property. In this early juristic understanding, emancipation was therefore a social act conducted by members of an already existing privileged social class – and it could be denied! The rulers appointed an elite selection of the younger generation to become successors. Thus from the beginning the execution of emancipation was always connected with social inequality and power.

Following the etymological development and

adjustment of emancipation over the intervening centuries of Western history, three aspects are structurally remarkable:

First, starting as an intergenerative act with the conservative objective of integration in current social and legal conditions, emancipation turned into a political cry for a radical change. Paradoxically even when the masses fled the streets in the name of revolution during the era of Enlightenment in Europe and Northern America, hardly any qualitative upheaval succeeded. Reviewing the history of emancipative acts from the past to the present,¹ most of these approaches followed an integrative mechanism of assimilation or failed in the long run. On the one hand, they allowed a liberalistic advancement of individuals and minority groups, who had been underprivileged in the past; on the other hand they did not harm the established inequality and injustice but even supported its reproduction. The son became an equal member of the society, slaves, Jews and women became free citizens – without being doubtful about the (un-)social order. Accordingly, Peter McLaren, one of the leading architects of contemporary critical pedagogy, describes the present crisis. The call for diversity and emancipation by politicians and educators seems to bring marginalized groups to the centre of society. In fact, for him this process of emancipation is only an action in terms. The only thing which is addressed is “the importance of addressing their [of underprivileged people, StG] needs, rather than *actually* addressing their needs, or addressing their *actual* needs” (McLaren, 2006, p. 49). Out of the pupation, the old principle is emerging again.

Second, the previous distinction between ‘*emancipated*’ and ‘*non-emancipated*’ members of a society disappeared and converted into a dynamic figuration with open end. The Roman law allowed a clear differentiation regarding the process from its final edge. Being emancipated was equal to having full civic rights. The semantic changes turned this original meaning into the

opposite. Becoming a dynamic and transitive category (*self-emancipation*), emancipation gradually enlarged its target field to all sectors. Emancipation was everywhere and everybody – lords, farmers, children, civil men - seemed in need of being liberated from different chains. But in the same way, the process lost its destination. If each and everything could be linked with this idea, the term would become similarly meaningless.

Third, the dyad of an active father and a passive son was slowly substituted by a process of self-emancipation of large social groups and minorities. In the 17th century, emancipation became one of the glittering political terms of the Enlightenment. Towards the dogmatism of the almighty church, individual emancipation was the embodiment of secularism and liberation from religious and civil conventions. In addition, it became a slogan with emotional appeal and pathos. Self-emancipation instead of waiting for liberation was the order of the day. Subject and object of the emancipative process merged.

After a period of latency, emancipation was reinvented during the ‘Positivismusstreit’, a typical German dispute between the Critical rationalists (Popper, Albert) and members of the Frankfurt School (Adorno, Habermas) about the methodology of the social science (Adorno, 1976).

Emancipation and education

Keeping the etymological heritage in mind, the term of emancipation evolved to a key-concept of critical pedagogy in the 1960s. Following Juergen Habermas’ inaugural lecture on ‘knowledge and human interests’ (Habermas, 1969), emancipation became the imperative for *all* sectors of social science with critical pretensions. In contradiction to the positivistic position of the Critical rationalism - focusing on a technical interest to predict and control - and as a supplementation to the humanities – trying to understand and interpret with a practical interest

via (text-) hermeneutics – Habermas defined the interest of critical science as emancipatory. Its purpose is not “merely to understand situations, power and phenomena but to change them, to eradicate inequality. [...] The emancipatory interest subsumes the previous two interests; it requires them but goes beyond them” (Palmer, 2004, p. 216). Its intention is transformative as it threatens the status quo in order to transform society and individuals to social democracy. Education epitomizes therefore a key-position, linking the older generation representing the establishment of contemporary social praxis with the newcomer generation.

Fulfilling the demands of an emancipatory interest to increase humanity in the social order, the educational praxis at this interface has to follow four principles.

- (1) Connected with the attempt towards an equitable and human society there is a universalistic understanding of rationality (Habermas, 1976a). Therefore pedagogy has to prove its own premises and foundations via rational self-criticism. This rational approach helps to bring more transparency, enlightenment and rationality in educational action and praxis. Its immanent interest is to abolish the reification and self-alienation of man as a social being leading to a rational humanitarian society.
- (2) The existing irrational axioms have to be eliminated out of pedagogical theory and educational praxis. The natural justified authority of mother/father, the legitimacy of violence in the educational relationship to extrude interests against resistance, the emotional allegory of maternal love for all pedagogical relationships (e.g. teacher-pupil) - these backings of many educational concepts are stigmatized in the name of rationality as ‘ideological’ and ‘irrational’. In the same way for Habermas and others, the positivistic attempt is insufficient, as its ‘scientistic’ and ‘technicist’ approach

is neglecting the complexity of lifeworld [Lebenswelt] and the existing variety of interests (Palmer, 2006, p. 215). The bearing point of all critique is therefore bipartite; against rationality-blockade factors as well as parameters which do not help to resist. If pedagogy wants to be more than only a conservative apology of what has happened, it has to develop the progressive potential and capability in the growing young generation.

- (3) Similarly, emancipation was regarded as a solution to the inherent normative problem existing in every educational situation. Pedagogy as an action-based science is the reflective theoretical counterpart to the educator in the praxis of real life. Instead of utilizing the physical or mental strength of the educator, “the strength of better arguments” (Habermas in Edgar, 2006, p. 45) should triumph in a discourse free of domination (Habermas, 1976b). Discourse is therefore the formal attribute of every communicative action in the field of education. In practical consequence, Klaus Mollenhauer, one of the intellectual fathers of critical pedagogy in Germany, subsequently claimed for a heterogeneous arrangement of educational environments with the chance of making different experiences in diversity instead of installing ‘pedagogical provinces’ in kindergarten and schools (Mollenhauer, 1969) In addition, the role of conflicts in the educational arrangement has to be redefined as not their prevention and suppression should be the focus of attention but a combined and common effort in finding a rational solution. Then, educational situations would obtain a much more serious instead of playing character.
- (4) This concept in theory has to be completed by a practical turn down to earth to the reality of education. According to Bourdieu, every socio-historical formation develops a typical and unique habitus (Bourdieu,

1977). This habitus describes the basic rules of the intercourse between the generations. It is rooted in cultural traditions as well as in requirements of the present social-framework. Critical empirical and structural research is therefore necessary to analyse options and limits for emancipation. These investigations can lead on a micro-level to a deeper understanding of communicative and interactive patterns in pedagogical situations. On a macro-level the role of social institutions, which are setting the framework for educational interactions, have to be analysed and reflected, as they are playing a fundamental role. Set up in order to structurally introduce the newcomer-generation to the established social-order, they are focusing on a continuation of the present status as well as on a betterment and upgrade. But on the other hand, they cement the existing inequality by allocating power and the monopoly of interpretation one-sided to the educators' generation. These attempts are critical in an emancipatory sense only if they refer to the social system in total. These social terms of conditions and institutions are determining even the scientific research. As a constitutive part these materialistic foundations have always to be reflected. Viewed in this emancipatory light, education is mainly reproduction with the productive annex of a contingent betterment.

Political indoctrination and the cultural turn

Soon after introducing the concept of emancipation to the pedagogic community in the 1960s in Germany, a polarised debate began. Overnight, emancipation converted to one of the unifying key-ideas in the heterogeneous camp of critical theorists. Being a saviour-vocable and a scientific fashion-term at the same time, the application suffered the similar fortune like many others³ as its usage became excessive and inflationary. Everybody took it different

and the semantic meaning was attached by its engagement and the context. Using emancipation in the educational field turned into a boundless endeavour.

Political instrumentalisations and infiltrations grew and made it easy for the positivistic and conservative forces to blame the idea of being politically indoctrinative, overthrowing and dangerous for the social stability. The frontiers between politics and pedagogic became blurred and any use of the term turned to a seemingly impossible undertaking. Emancipation became a forgotten concept in almost the same manner as it emerged.

Once more, it was Klaus Mollenhauer's merit that the emancipatory roots have not been lost for the educational discussion in Germany but were recovered as "forgotten connections" (Mollenhauer, 1983) in the 1980s. Not in a content-based way, but with a problem-focused entry Mollenhauer is raising the old question if there do exist "fundamental elements in present pedagogical concepts, a minimum standard of problems which cannot be ignored by anyone who wants to educate responsibly no matter at which position of our education-system (s)he is involved?" (Mollenhauer, 1983, p. 16). During his search for an answer he defined the main job for educationists to re-contextualize pedagogical problems in the cultural framework and to raise awareness among the adult-generation for an open discussion on educational issues. As education does not follow mechanical rules and is therefore neither predictable nor feasible but a dynamic interaction in a complex of various influencing factors, the character of pedagogical knowledge is not more than prognostic *ex post* (Mollenhauer, 1983). The size of the issue is too large to gain definite knowledge in advance.

Concerning emancipation Mollenhauer modified his previous foundations accordingly – of course with a careful avoidance of the 'e-word' to prevent the resurgence of academic fights.

(1) Challenged by the popular movement of

Anti-pedagogy (Oelkers, 1983), he initiated an educational debate on the reassurance of our tradition, history and lore. If we want to prepare our children for an uncertain future, we have to start a cultural self-reflection regarding those parts that are worthy to be sustained in the name of continuation and innovation. As history is not a linear process and education always runs the risk of failure, a perpetual recapitulation is indispensable. Future needs tradition. Emancipation could be a key-word to remember this mission in a critical and conservative sense.

- (2) As critique has the tendency to be one-sided negative, Mollenhauer focused an affirmative access in his later writings. The first step towards an adoption of the cultural and social achievements by the newcomer-generation should be confirmation instead of uncertainty. While political action is always trying to enforce the protagonist's interest – even against the will of the opponent – educational action in an emancipatorical understanding has its fortune in making the educator redundant. Therefore, the way how we invite children and youngsters to become a part of our society has to be reasonable and disputatious – including the risk of being refused. Accordingly, the educational task for the elder generation is to present the structure of our life-world ingeniously and meaningfully, if not for us, at least for our children. The long-standing concept of emancipation is preserving this heritage from the past to the present.
- (3) In allegory to Paul Watzlawick's famous axiom (Watzlawick, 1962) we *cannot not* educate children as we always present and re-present a certain way of life. This kind of presentation will only be responsible if we ask ourselves critically, what way of life we do present to children by living with them and what way of life ought to be systematically represented to children in schools and

educational institutions. These questions are not only a call for self-reflection of the educators' generation but move the spotlight to the children's side; what do *they* need for *their* future lives, when we are supposed to be already gone? Emancipation might help to detach oneself from the educators' unilateral view-point and take both sides of the process in consideration equally – presentation and representation of our current heritage as well as developmental preparedness and the self-starting competence of children (Mollenhauer, 1983). Accordingly the task for pedagogical theory is to get a broad idea of children's consciousness and world outlook.

- (4) Like every theory of a social praxis, pedagogy cannot ignore the political influencing factors without becoming either ideological or inadequately simplified. To avoid political indoctrination, pedagogy has to reflect its dependency and its coordination with politics and other neighbouring disciplines permanently. It is because of its own deserved development in the past, that the concept of emancipation has the ability to remind of this risk.

Conclusion and outlook

The usage of a term across the borders of scientific fields is a venture. On the one hand, it offers the opportunity to discover new aspects, neglected connections or so far hidden interdependencies. Subject-specific awareness is raised and challenged with every new word-appearance in a so far closed context. On the other hand, it might happen that previous coherences and thoughts are overwhelmed and a subject is losing its connection to its basic questions. Exactly this dual character signifies the multiple usage of emancipation in the pedagogic field.

What does emancipation mean regarding the relationship between parents and their children – for each of the both sides as well as for their

intergenerational relation and cooperation? How can we bring this process to an end, how do we arrange the circumstances for the transition, starting from a passive 'going-to-be-emancipated' leading finally to an act of reflected and conscious self-emancipation? Where are possible barriers and hindrances on the way for this act of liberation?

Due to the efforts of critical theorists in the past and today the interdependency and co-existence of pedagogy and politics are exhaustively analyzed and described. Emancipation played a key-role in these reflections in the 1960s and will undertake the task of critical reflection in future, too, if the term finds its way back into the educational debate. Regarding the shifting of key-vocabulary we are witnessing not only politics as a gatecrasher. As in all parts of our life, economical reasons have taken the lead in defining, judging and displacing primal core-concepts in a capitalized world. The 'permanent economic tribunal' (Foucault) installs a new way of looking at education and at what counts in education with the risk that education may be "reduced to a sub-sector of the economy – a zone of free capital investment" (McLaren, 2006, p. 224). Where this kind of 'hostile takeover' will lead to if we are not able to build up "robust reflexivity" (Harding, 1998) can be learnt in a critical review of the history of emancipation as an educational approach.

Endnotes

1) After extending the target group of individuals to commendable slaves and women, larger groups and minorities started their vote for an emancipative change. Beginning with liberalism movement towards religious toleration (17th century), the anti-slavery act was another milestone in history (1776), followed by the abolition of the Ancient Regime by the French Revolution (1789) and leading to the self-emancipation of women in Europe (1850). Nevertheless, the establishment was hardly

touched. After a short period of latency, the old rulers came back into power. Inequality obtained again. Regarding religious, ethnic, gender and political aspects, most of these emancipative acts are still waiting for their completion.

2) Started with single movements in the 17th century, emancipation became a political category in the age of the European Revolutions. The famous introduction to Jean-Jacques Rousseau's Social Contract is considered as a brief definition of this new understanding, focusing on both: a philosophical explanation combined with a call for political implementation: "Man is born free; and everywhere he is in chains. [...] Were I to consider only force and the effect that flows from it, I would say that so long as a people is constrained to obey and does obey, it does well. For by recovering its liberty by means of the same right that stole it, either the populace is justified in getting it back or else those who took it away were not justified in their actions." (Rousseau, 1987, p. 141)

Later Karl Marx described in his 1843 written essay 'On the Jewish question' the interdependency of religion, state and society concluding: In the final analysis, "the *emancipation of the Jews* is the emancipation of mankind from *Judaism*" (Marx, 1976, p. 377). Religious and political emancipation are unified. In his later 'Contribution to the critique of Hegel's philosophy of right' Marx added pragmatically: "The *head* of this emancipation is *philosophy*, its *heart* the *proletariat*. Philosophy cannot realize itself without the transcendence [*Aufhebung*] of the proletariat, and the proletariat cannot transcend itself without the realization [*Verwirklichung*] of philosophy (Marx, 1976, p. 391).

3) Regarding the short history of rises and falls of concepts like 'maturity', 'humanity',

'self-help' in the pedagogical context. Recently one can observe similar developments regarding the term 'sustainability'.

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Multicultural Classroom Issues in the Nepalese Context

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Abstract

Multicultural issue in the present context is a global issue of socialization. It has not yet been materialized into the education system in Nepal. The education system of a country should prepare students to function in today's diverse society. There are issues emerging in the effectiveness of the multicultural education and the concerns how to better shape the multicultural classroom in Nepal. This paper focuses on issues such as curriculum design, classroom management, and role of teachers and students in the multicultural classroom context. It also discusses the context, and recommends measures that can bring the multicultural education into the right track.

Introduction

Macular and Page (2002) argue that a society has cooperation and conflict. Men cannot associate without cooperation, without working together in the pursuit of like or common interests. Many modes cooperation may for this preliminary survey be divided into two principle types as direct and indirect cooperation. In the similar way Ember et al (2002) say that culture refers to the total way of life of any society, not simply to those parts of this way which the society regards as higher or more desirable. It indicates that the culture is attached to life. Keeping this kind of view in mind the concept of multiculturalism was first recognized and systematically addressed in American educational settings basically following some concepts of the American educators, philosophers and leaders like Schwartz, James Banks, Martin Luther King, Sparks Varner, Banister, Maher and David Carper and so on. According to them, day by day, classrooms in the United States were influenced by multiculturalism onwards mid nineties in which Euro-centric academic system was unlikely to address those classrooms to meet the need of diverse identities assimilated in the classroom. There were several opinions for and against such situations regarding the curriculum that was left to develop. Anyway, educators have brought a conceptual change deviating from existing Euro- based academic values since the rate of immigrants are adding up every year by not less than one million in number. Besides, America, being purely a democratic country has granted lots of freedom from 1960s following civil rights movements lead by Afro-American and indigenous ethnic communities, principally led by Martin Luther King Junior.

Key concepts of multicultural education

Deviance is a common nature of individual in any society. Haralambus and Heald (2000) say that the deviance in a society

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is a key feature of whole rather than individual. Such deviation is a threat to order and should be seen as dysfunctional for society. Next aspect common nature of the individual is acculturation that plays an important role in multicultural academic setting. Ember et al (2002) put their argument that acculturation refers to the change that occur when different cultural groups come into intensive contact as diffusion, the source of new cultural items is the other society. But more often than not, the term acculturation is used by anthropologists to describe situation in which one of the societies in contact is much more powerful than the other. Therefore, multiculturalism in education has been rephrased as multicultural education. There are various definitions of multicultural education coined by different educationists.

In the words of Boyer and Baptist (1996) as cited in Wagner's (2000) multicultural education is a process by which individuals and groups can learn to internalize the facts of cultural pluralism to bring about a society that recognizes cultural diversity. According to Woolfolk (2002) as cited in Wagner's (2000) multicultural education is one response to the increasing diversity of school population as well as to the growing demand for equality of all groups.

The goal of multicultural education is to prepare students to function in today's diverse society. Therefore, the teachers should teach children to respect the cultures and values of others; help children learn to function successfully in a multicultural society; promote the development of a positive self concept in those children who are most affected by racism, sexism, handicappism and so on and lastly, encourage children to view people of diverse cultures as unique parts of a whole community.

Overview of the nature of multicultural classroom

When one culture influences other cultures, the stratum of entire society will be multicultural

and such stratum of society is unavoidable. Shrivastava (2005) says that social stratification is by no means a universal characteristic of human societies. There is no such thing as a society in which all the persons are perfectly equal. So, it is essential for a multicultural classroom to incorporate content from different cultures so that all cultures are considered valuable and wonderful. So, teaching strategies should include voices and experiences of all the students to prepare them for an intellectual society and common workplace. The teacher must create opportunities to utilize project based learning which encourages them to be cooperative to each other. In the case of homogeneous class it is especially important to emphasize multiculturalism because the only exposure of students may get to other cultures is through the activities, books and lessons the teachers provide them with. So, the classroom should be created with the lessons to raise awareness to address the issue on potentiality of harassment, violence, intimidation, bullying discriminations and other inappropriate form of conducts.

Next there must be adequate instructional instructions to facilitate dialogue based upon students. Then construction of knowledge to exemplify the democratic ideal of social justice, equality and human dignity of all students and to prepare them for work towards these ideals is the important thing for teachers. The best way to incorporate multiculturalism into classroom is to make a conscious effort to include books in curriculum and class library to feature multicultural character as much as possible. The curriculum should emphasize the integration of learning skills and multicultural educations which expose biases, stereotypes, inaccuracies and marginalization under repressed groups. The content must be relevant to facilitate to their everyday lives. At last, there must be integration of multicultural educational tools into classroom for pedagogical strategies to involve students in thinking critically, solving problems, questioning

and creating increased sensitivity to add awareness to different cultures.

Experimented strategies in American classroom setting

Assimilated classrooms alarmed a kind of fear that the students might not have a sense of nationality in addition to the possible benefit of overcoming challenges the teacher could get. Schwartz, a philosopher, seemed to have worried about the probable loss of American patriotism. He found a kind of imbalance in the existing American education system.

Banks (as cited in Wagner, 2000), another philosopher, came with certain ideas with fundamental steps of education system to challenge the problems seen in heterogeneous classrooms. He proposed that in the first stage, the students should be focused to admire American heroes, holidays, food and other discreet cultural elements which would help to instill American values to the students. In second stage, he proposed that the curriculum should focus on special units based on culture of particular ethnic group to teach them their own cultural values. In the third stage, he proposed that the Euro-centric curriculum should be replaced by various issues and events of various ethnic groups. In the same way, his fourth stage was that the students should be encouraged to decide on the concept related to the action and the issues they have studied which helps to honor nationality.

In this present context, the aim of education is not merely to enable individuals to read so as to render a capacity to obtain a profession for sustenance but it should also impart such values which would enable them to live better life in this global community interacting with people from varying socio-cultural settings. Students today are not merely the citizens of their country but are the global citizens living in the global village; and the education should equip these students with all the prerequisites of living as a global citizen such as the capacity to acculturate in different

cultural settings, the capacity to tolerate and live up to the expectations of the other communities besides valuing one's own cultural norms. The teachers and curriculum designers of today, therefore, have not just a book but students of diverse cultural background to teach keeping a sheer concern about each of the student's cultural values and with a conviction that these diverse cultural aspects are nourished properly without any bits of biases.

Though there are handfuls of educators opposing the notion of multicultural education for the reasons of racial and cultural division among the students that may jeopardize the national unity, the consideration to multiculturalism, in today's democratic educational system and diverse society cannot be denied even to a negligible bit. Therefore, the notion of multicultural education that emerged in 1960s in the West bears a strong hold in the global educational scenario. At this juncture, teachers and curriculum designers should give forethoughts besides the other stake holders of educational system regarding the methods and materials to be devised for addressing the need of the diverse classrooms.

Common perception on multiculturalism

We believe, teachers must be knowledgeable and sensitive to multicultural issues. The teacher must have understanding of today's diverse student population and must avoid cultural generalization. In cases of such cultures in which teacher lacks knowledge, he must bring resource persons to help students understand this culture properly. Opportunities should be given to the students to share their own cultural experiences. In this way, a teacher needs to address the issues related to each of the students' culture so that the students feel his/her importance and freely contribute to classroom discussions. This will lead students join hands with the other students and help develop a classroom community. The students develop a feeling of 'our classroom'. The students must be taught how to live together interacting in meaningful ways without

dominating each other so that they learn how to work together to survive on this planet. The teacher must teach students the social skills necessary to interact with members of another culture.

Linton (as cited in Jha, 1999) says that a culture is the configuration of learned behaviour whose component elements are shared and transmitted by the members of a particular society. While pondering over the curriculum of multicultural education, the academicians came up with the opinion that curriculum should be designed to meet the cultural need of every group of students. Equal emphasis should be given to the cultural background of each of the students. For instance, while teaching about the famous personalities, the focus must be given to the heroes of the different cultures such as Jesus Christ of the Christian group, Prophet Mohammad of the Sheikh students or whatsoever might be the cultural composition of the students besides teaching about the heroes of the dominant cultural groups. Similarly, assessment of students should be done in such a way that no students are placed at the disadvantage level. The diverse learning strategies of the students, differences in language, preference to particular evaluation techniques should be considered while evaluating the progress of the students. Therefore, a single method of assessment should be discouraged. Assessment must involve observations, performance behaviors, self-reflections, portfolios, writing assignments, case study analysis, critical thinking, problem solving, creative productions, real and stimulated social and political actions, and acts of cross-cultural caring and sharing.

Those American experiments and practices forecasted such insight that, today's educators should keep a sheer concern that in today's world of democratic norms, consideration related to the issues of diverse culture, race, gender, ethnicity and so on must be focused so that all the students get equal opportunities to learn and grow in a

congenial environment of mutual understanding, brotherhood and co-operation.

Some burning multicultural issues in Nepal

As Nepal has been divided into 4 races and 36 castes on the basis of profession which helped in establishing a kind of biased social hierarchy in which low caste people have still been victimized and marginalized from the mainstream of the center of national functioning. The issue of multicultural education is no more a foreign issue because we, the teachers in Nepal, too face the challenges of teaching students from multicultural background ranging from the Sherpa students of Mountain region born out of intractable Buddhists parents to the students from the plains of Terai heavily influenced by the Hindu religion. In this light, Nepalese teachers should teach about, Lord Shiva or Vishnu to emphasize the culture of Hindu students, Gautam Buddha to emphasize the culture the Buddhists students and so on.

Besides, the students of other religious background such as Christianity, Sheikh, Jainism and others too hold a good share in the roll registers of Nepalese classroom teachers. And on top of this, there is the prevalence of caste system with infinite branches of sub-castes within them bearing varying cultural values and practices. So, the issue of multiculturalism in education is relevant from the perspective of Nepal too besides its relevance in the other countries and communities. The curriculum should be inclusive of all these aspects but not just focusing on a particular personality of some dominant culture. And these aspects are to be taught together with the basic content of the curriculum. It should never be forgotten as Haralambos and Heald (2000) say with the functional emphasis on the importance of shared norms and values as the basic for social order; it could appear that deviance is a threat to order and should therefore seem as dysfunctional for society.

Yet slowly and gradually the situation has been drastically worsened despite the slow pace of development due to some slight updates in academic curriculum and conduct and treatment of teachers towards so-called marginally deprived students. Besides, the roles of upper-class people, human rights advocates and other national and international agencies have also contributed to some extent to end up such discriminating social hierarchy from the root. The social stratum of our country clearly indicates the country cannot survive without the slogan of national integration. Besides, it is essential to end up the vertical relationship between the practices of center and margin issues by bringing change in behavior, thought and vision as they are most powerful weapons to eliminate the worry caused due to multiculturalism.

Challenges and Opportunities of multicultural classroom

Giddens as cited in Slattery (2003) says the key to human behaviour is neither motivation nor self-interest. It is rather man's capacity to know how to act in any situation and his / her capacity to adapt their behaviors should the situation require it. Man has the unique capacity for conscious or self-conscious behaviour. He says man has a hierarchy of thinking as discursive or reflective consciousness, practical consciousness and unconscious consciousness. The definition states that there are challenges, yet our focus is only concerned to classroom purpose.

There are some challenges as heterogeneous linguistic situation, different levels of languages, different language contexts within language content realities, interaction in the classrooms, communication between the teachers and the students, students and students themselves, respecting the norms and values of each other's culture, adjustment and classroom setting, developing the students' participations, relationship between the teachers and students, pedagogical traditions in teaching, the forms

of socialization and dynamic management of institution are some of the challenges seen in multicultural classroom.

In addition to challenges, it also promotes the rights of all people, enabling the students to understand issues and problems of diverse society, developing the intellectual level of teacher, making teacher a resource person, updating teachers to learning how to deal with different cultures, ways of reasoning, the values, beliefs, attitudes etc are some of the opportunities seen in multicultural classroom.

Remedial procedures to addressing multicultural issues in Nepalese classroom

Bottomore (1986) says almost all social changes are purposive, since the results from the purposive act of individual mean. But such acts may have unintended consequences, because the individual actions are not coordinated and may actually impede or distrust each other as, for example, institution of conflict. After all it is teachers to address such situation in the classroom. So, the teacher should prepare their students for real multicultural world by drawing the world of students. The teacher should foster students' attitude of understanding, expectation, respect and to discuss differences and similarities in cultures with students openly but stressing the similarities helps to integrate heterogeneity into unity. Teachers in multicultural classroom must be open to the students and put forth the effort needed to get to know their students' insight and outside of the class. Teachers need to pay attention to their verbal and non-verbal language when he or she responds to students who speak differently. The teacher must evaluate the cultural diversities by building multicultural programs to show appreciation of differences, avoiding stereotypes, acknowledged differences in children and discover the diversities within the classroom. Knopf (1998) says life, mind, society and culture are not outside the matter of energy, not outside space and time and free of them. They are in

and of nature with matter and energy. They are different organization of matter and energy, if one will, which the physicist and chemist cannot, in virtue of their physical and chemical methods, deal with fruitfully; and similarly all the way up to scale. Therefore the role of teacher should be concerned to all the dimensions.

Successful learning requires an inter cultural approach when students are responsible for listening and reading and experiencing to understand both the perspective of others and for understanding their own perspective and to know how they acquire them. They should try to understand the diverse culture influences impacting school, community, state, county, world etc. Students are to be involved in thinking critically, solving problems, questioning and creating increased sensitively to an awareness of different cultures. Students must be engaged in the teaching and learning process transcends the banking method and facilitated experiences in which students learn from each others experiences and perspectives. Some tips are listed as:

- a) Ask about your students' interests and experiences so you can know them as individuals rather than merely the members of a group.
- b) Encourage students to respond to each others' questions and comments, not just your own, to foster a sense of community.
- c) Don't make assumptions about students based on what you perceive as their majority experiences and needs.
- d) Provide guidelines for group discussions so as to create an environment where students will feel safe voicing their opinions.
- e) Don't ignore or single out students and never ask a student to act as a spokesperson for his/her group.
- f) Do not assume the identity or racial affiliation of a student based on his/her

physical appearance.

- g) When asking a student about his/her personal experience, stressing the student as an individual rather than a representative of a country will encourage the student without making him/her feel alien.

Besides the above points, I have from my own personal experience formulated the following remedial measures for teaching in a multicultural classroom. To make things clear, I have categorized them on the basis of *classroom management, curriculum designing, and role of teachers and students* in multicultural classroom.

The classroom management for multicultural classroom

Normally classroom invites conflict. Regmi (2003) says the conflict within the groups can benefit the group as long as it doesn't challenge the groups' purpose for the existence. Conflict can perform the functions of defining groups (external conflict) can perform the functions of defining group boundaries and of promoting cohesion within groups.

The nature teacher's address in general environment of the classroom will make a lot of difference in teaching learning process and the same is applicable in the case of multicultural classroom. From the perspective of my own experience, I have formulated the following requisites for a multicultural classroom:

- a) Multicultural classroom should incorporate content from different cultures so that all cultures are considered valuable and wonderful.
- b) Teaching strategies should include the voices and experiences of all students to prepare them for an intercultural society and workplace.
- c) Create opportunities to utilize project based learning.

- d) In case of homogenous classroom, it is especially important to emphasize multiculturalism because the only exposure our students may get to other cultures is through the activities, books and lessons that we provide them with.
- e) Create instructional interactions that facilitate dialogue based upon student constructed knowledge which exemplifies the democratic ideal of social justice, equality and human dignity of all students and prepares them to work towards these ideals.

Curriculum designing for multicultural classroom

Designing of curriculum too plays a vital role in addressing the issue of multicultural education; therefore, I have presented some of my views about multicultural curriculum. They are as follows:

- a) The best way to incorporate multiculturalism into classroom is to make a conscious effort to include books in the curriculum and class library that feature multicultural characters as much as possible.
- b) The curriculum should emphasize the integration of learning skills and multicultural education which expose biases, stereotypes, inaccuracies and marginalization of underrepresented groups.
- c) Teaching and learning materials must be diverse and critically examined for biases.
- d) Content and delivery should be made relevant for the students – facilitate experiences in which they connect it with their everyday lives.
- e) Curriculum should be constantly assessed for completeness, accuracy and biases.
- f) Multicultural education instructional tools should be integrated into the classroom

pedagogical strategies to involve students in thinking critically, solving problems, questioning and creating increased sensitivity of different cultures.

Role of Teachers in Multicultural Classroom

To best facilitate multicultural education, the teachers' role is always crucial so as to solve the problem. The role of teachers is defined as under:

- a) To prepare students for the real world and the real world is a multicultural one.
- b) To draw on students' cultural experiences and knowledge
- c) To foster attitudes of understanding, acceptance and respect.
- d) To discuss the differences and similarities in cultures with students openly, but stress the similarities.
- e) Teachers in multicultural classrooms should be open to their students and put forth the effort needed to know their students inside and outside of classroom.
- f) Teachers need to pay attention to their verbal and non verbal language when he/she responds to students who speak differently
- g) Evaluating cultural diversity, teachers should build multicultural programs, show appreciation of differences, avoid stereotypes, acknowledge differences in children and discover the diversity within the classroom.

Role of Students in Multicultural Classroom

The learners' attitudes and behaviors play a major role in determining how the issue of multicultural education is addressed; therefore, as per our frame of mind, I believe in the following role from the learners.

- a) Successful learning requires an intercultural approach where students are responsible for listening, reading and experiencing to

understand both the perspectives of others and for understanding their own perspectives and how they acquire them.

- b) Students should understand the diverse cultural influences impacting school, community, state, country and the whole world.
- c) Students are involved in thinking critically, solving problems, questioning and creating increased sensitivity towards awareness of different cultures.
- d) Students must be engaged in the teaching and the learning process. Students should learn from each others' perspectives and experiences.

Besides the above remedial measures, the issue of multicultural education can be approached by devising appropriate teaching strategies such as peer tutoring, co-operative learning, mastery learning etc. Other instructional strategies can also be devised by the teachers as per the demand of the situation but while doing so; the teachers should ensure that the particular strategy fosters multiculturalism in the classroom. For instance, while teaching names of shapes, days of the week, greetings, months etc, and a teacher can include all languages represented in the classroom. Similarly, a teacher can also use resources other than textbooks that represent other cultures and ethnicities such as song, culture day activities, traditional dress, traditional food etc. And lastly but not the least, it is the attitudes of understanding and mutual co-operation amongst people representing different cultures that best addresses the issue of multiculturalism in education; therefore, all the people should harness themselves with the feeling of brotherhood and live up to the expectations of each other.

Conclusion

As Gautam (2007) says socialization is the process of learning it is mainly a matter of social cultural

learning. In this process, an individual learns the social behaviour and cultural practices. In the same way, multicultural issue in the present context is a global issue of socialization as people are settling in every nook and corner of the world due to various reasons. Everywhere an individual seeks to save his identity and Nepal cannot be exception for that. Besides, Nepal has its own problem based on hierarchy of caste system. In addition to that there is a problem of religious, ethnical, political and geographical issues. Every community is trying to find a safe land. So, Nepalese multicultural curriculum must focus on those burning aspects by applying the procedures suggested above. If the nation hesitates to address all these areas, the country will be in a great crisis and invites irreparable loss. In other words, if the burning need of introducing multicultural curriculum is delayed and neglected, it will influence the nation fall into the vale of violence, protest, strike, kidnap, rape, robbery and mass brutality. It's been already late so the nation must immediately come with these issues to retain peace and harmony of the nation back.

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Inclusive Education for Transhumance Groups in Himalayas: Educational Policy Challenge for Nepal

Shreshna Basnet* and Dr. Mahesh Banskota**

Educational policies and challenges

The Government of Nepal's education policy documents do not reveal a focus on one set of beliefs or agenda. From modernization and economic growth, to social transformation, social justice, inclusion, equality, social development, human rights, decentralization, investment and returns, are all found in one document. Although the document highlights Education for All (EFA) as its main program, emphasis is still on primary education. The major educational policy challenge before the government of Nepal is incorporating the different agendas of the various development agencies it collaborates with. Using the medical metaphor Harper and Maddox (2008) argue that with multiple development institutions in Nepal, there has been 'multiple diagnosis' and 'multiple prescriptions'. In other words, Nepal has been 'pathologised', a country that needs cure, hence the prescription. The justification is the need for 'change'. In the policy documents Nepal has made space for all the agenda at least in paper. What remains to be seen is how they are being implemented, which is not the scope of this essay.

Nepal is facing major policy challenges in promoting a more inclusive society in all aspects of development including education in the current post conflict peace-building initiatives. Inclusive educational challenges have focused on issues of gender, language, ethnicity and culture. However, issues of groups still practicing transhumance have been overlooked. This essay looks specifically at the challenges of inclusive education for transhumance groups such as the Khumbu Sherpa in Nepal's Himalayas.

The need to think outside the boundary

With the adoption of MDG's Universal Primary Education, primary

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Abstract

Nepal's education policy documents lack a focus as they try to incorporate several issues like modernization and economic growth, to social transformation, social justice, inclusion, equality, social development, human rights etc. This lack of focus has been aggravated by the pathological approach by the international actors through 'multiple diagnoses' and 'multiple prescriptions'. This paper discusses major challenges the educational development stakeholders face in this multi-ethnic and geographically diverse country where the issue of the inclusion is prominent.

education policies have overshadowed all other educational policies in Nepal. Primary education is looked at as the more efficient way of increasing the literacy. The major challenges to primary education in Nepal have been geographical and social distance to school, high dropout rates, socio-economic, cultural and geographic factors preventing enrolment. With this in mind and also to 'eliminate illiteracy', non-formal education was introduced in the country (MoES and NFEC, 2003). With the support of DANIDA, Ministry of Education has started various non-formal education centres in the country to address the needs of the children who do not have access to school. In order to overcome the challenge Universal Primary Education faces, non-formal education was introduced.

Whatever be the focus of the education policy, primary education or non-formal education, the major challenge is the ethnic and geographical diversity of the country. DANIDA and other similar organizations increasingly favor to promote inclusive education and bilingual education. The Three Years Interim Plan also incorporates inclusive education and 'trilingual' educational policy. It particularly tries to accommodate the educational needs of the ethnic minorities. Although Khumbu Sherpa are considered ethnic minority, the fact that they have transhumance lifestyles is not considered in the inclusive education policy. DANIDA has conducted several pilot projects on inclusive education; however the emphasis is on bringing all ethnic and caste group in the catchment area of the school. The fact that certain ethnic groups cannot be brought to school for a certain periods during the year due to the geographical condition and livelihood strategy, is not considered. "Too formal, rigid and structured system of primary schooling, associated with very high direct and opportunity costs, prevent children [sic] attending schools" (ESAT, 2004). Despite the acknowledgement of the government of the 'rigid and structured' schooling, 'opportunity costs' of attending school and innovation in its policies, these programs

are still 'centres', that forces transhumance communities to sedentarise or else miss out on the opportunity. How are Khumbu Sherpas to benefit from schools or such 'centres'? Even if they change their livelihood strategy and try to be sedentary, they are still forced to move because of extreme weather conditions. The weather forces even the schools and 'centres' to close for a certain period of time, preventing the completion of an academic year, thus the need to think outside the boundary of the school or 'centre'. The problem is not just with the school children. What about the teachers? Can they move with the community as it moves through different ecological zones?

Inclusion of Khumbu Sherpas

Inclusive education is a broad area which is not simply 'accommodating' those who have been deprived of education. According to Barton (1997), "Inclusive education is about responding to diversity; it is about listening to unfamiliar voices, being open, empowering all members and about celebrating 'difference' in dignified ways. From this perspective, the goal is not to leave anyone out of school. Inclusive experience is about learning to live with one another. This raises the question of what schools are for." The failure of policy documents to address the seasonally migrating lifestyle of Khumbu Sherpas and their educational needs is an indication that the education has not been adequately inclusive, i.e. inability to celebrate cultural/ geographical differences and responding to the country's diversity. Let us look at an excerpt of Khumbu Sherpa's geographically induced livelihood strategy (source: Rhoades & Thompson, 1975):

Although the case presented above is dated 1975, the scenario hasn't changed much. Despite the presence of symbols of modernity and development that have entered the region, for example, roads, airplanes, electricity, modern schools, tourist industry, etcetera, the life of much of the locals is the same. We say this based on Shreshna's interaction not with Khumbu Sherpas but with Mustang Sherpas during their

Case Study of the Transhumance Group of Khumbu, Nepal

The pattern of Sherpa subsistence, mirroring the Alpine system, follows closely the swing of the seasons and is directly tied to the rugged terrain and harsh climate. The soil in Khumbu is frozen for half the year, and Sherpa families must depend totally on a short cultivating period from mid-April to early October (Furer-Haimendorf 1964:7). The agricultural season begins in spring when the herdsmen move yaks and cattle to the privately owned meadows located just above the main village as the first step of the summer-long migration which terminates on the communally owned high alpine pasture. As they ascend, the Sherpas reside in herdsmen's settlements comparable to the staggered Swiss Meyen. While residing in the summer quarters, the herdsmen cultivate potato plots for their own consumption and cut hay for early spring and fall use.

As the herds follow the retreating snows, a similar movement is occurring at a lower altitude where the women, children, and hired labor start working the earliest thawed potato fields in settlements located below the main village. As climatic conditions allow, they move to the main village where potatoes are planted, buckwheat is sown, and vegetable gardens are cultivated. In fall, following a similar ladder sequence, these crops will be harvested at intervals, starting with potatoes at the lower altitudes in August and at the main village in September, and grain is collected and threshed in early October just prior to the return of the herds. The agricultural season ends with the arrival of winter, when the animals are returned to the lower levels, where they are better protected from the icy winds, for stabling (Furer-Haimendorf 1964:6).

temporary winter camp in Pokhara (January 2006). In a community that is constantly on a move because of the weather induced livelihood strategy, and where the children migrate with their family, having such a centre or even a school in the area is of little value. If they were residential centres or schools, would the parents be able to leave their young ones for months? In his study of nomads of Oman, Chatty (2006) experiences the reluctance on the parents to part with their children for months, fearing cultural drift and lack of trust towards the teacher. Though the residential school was successful in terms of recruiting students, it has overlooked the perspective of nomad's children. A normal family with ten to twelve children would select one child to go to school while the rest stayed with the tribe. When those who enrolled graduated, they joined police force or oil industries, and only rarely came back to the nomadic life-style. The Khumbu transhumance might face similar experience with their residential schools, if the families could afford them, and if they were willing to leave their children behind. Referring to residential schools for children of nomads in several other countries, Chatty (2006) says, "Either the schools ultimately failed, or the students became totally alienated from their

parents, culture and eventually left nomadic life (p. 221)." The issue then becomes schools as a 'means to buy passage elsewhere' (Corbertt, 1958). One can always argue that there is an alternative source of income to the family with one member working in the urban centre. But the issue here is the education of each and every member of the family, not just one, and also respecting their way of life.

If we look at the data from MoES and NFEC (2003), the percentage of illiterate population in Solukhumbhu region (which includes Khumbu) is 27.7 percent which falls under area with medium illiterate percentage. It would be interesting to know the illiterate population of Khumbu separately. Solu is a tourist hotspot and has received attention from both government and donors alike. Coming back to Khumbu, what the Sherpa children need is a mobile school that travels with the community up and down the mountains, a school that teaches not just literacy but also what normal schools have to offer (curricular and co-curricular) and also issues relevant to the community's lifestyle and environment. They learn to question what they see around them and what is more, they will always have teachers and their elders to answer

their queries. They learn to plant and harvest with their community members, play in their rivers, snow, mud, animals, plants and understand the importance and joys of experiential learning. Their parents will see their children grow up in front of their eyes and see them appreciate their land and what it has to offer. What could be more enjoyable for the students than to learn as they travel with the entire mountain range as their laboratory and playground? “Nothing can be gained by trying to get more children to school unless those schools can be improved to the point of usefulness; and one essential mechanism for doing this is to involve children, parents, teachers, communities, and government officials in processes which will shift schooling in a more responsive direction” (Kratli and Dyer, 2006). What better way to involve the ‘children, parents, teachers, communities, and government officials’ for Khumbu transhumance than the non-formal way of education I have just described? The government may be concerned about a simple logistics, that is, who would be willing to live in the community as a teacher? The answer is, one wouldn’t know until one has tried. But unless this is done, education will not be inclusive of the Khumbu transhumance children.

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Opportunities for Multi-Lingual Education in Nepal

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Abstract

For decolonizers language is a tool of domination (Awasthi, 2004; Bourdieu, 1977); for language groups it is a subjectivity and inter-subjectivity (Koirala, 2007); for utilitarian it is a vehicle to take people from the local to the global world (Khadka, 2007); for knowledge seekers and promoters it is a means to generate the hidden treasure of the subalterns' wisdom (Guha, 2005); for linguists' it is a way to save language (Khadka et.al., 2006; Khadka, 2007); for activists it is a means to activate people (Yonjan, 2007); for existentialists language is the socio-political, cultural, and linguistic identity (CRED, 2005; Chirag, 2001), and for pedagogues it is a means to made easy and dignified learning (Mallikarjun, 2002). It means language is the response to the situatedness (Leve & Wegner, 1992). To resolve these concerns one needs language of co-existence, reciprocal learning and teaching.

Nepal has more than hundred languages with 15 scripts (Khadka, Magar, & Koirala, 2006; Koirala, Khadka, & Magar, 2008). Muslim children for example should learn at least three scripts together, the Urdu, the Devnagari, and the English. This situation looks for shared script.

The premises

People understood the language issue from different lenses. Critical theorists and their followers understood it as a “tool of domination”. Language activists and the militant groups understood it as “my language right or wrong”. Utilitarian and/or market oriented people inculcated language “as a tool to be viable from local to the global world.” Champions of the indigenous knowledge understood it as “means to generate the hidden treasure of the subalterns’ wisdom.” Linguists understood it as a “gradual process of conserving and improving the languages.” Politicians took it as a “ means to activate people.” People of the ethnic and the language community understood it as “socio-political, cultural, and linguistic identity.” Pedagogues understood language as a “ means to understand the child and help the child learn in his/her pace.” Each of these lenses has its closure to look at language issue. However I as a pedagogue see the importance of creating a mosaic of language use. In doing so I consider child as unit of understanding the language issue.

The language setting

Linguists do claim that there are 143 languages in Nepal (Yonjan, 2007). Each language group has created ghettoized settlement including many other forms of ghettos. In this sense Nepal is a land of ghettos, the specific language ghetto; the caste and sub-caste ghetto; the specific ethnic ghetto; religious ghetto, and the territorial ghetto. This ghettoized settlement constructed ghetto-mindset and the education of the ghetto also nurtured traditionally prescribed/described/ascribed/ acquired caste and ethnicity based occupations and education systems. Even the politicians could not penetrate these ghettos but

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became a shareholder of them. Paradoxically, school on the other hand embraced students of different ghettos. Consequently we have five types of classroom setting¹ (CRED, 2005) in terms of students' language background and three types of teachers from teachers' inter-ghetto mobility point of view². However the orientation of the formal education program, migration, communication, and exposure compelled teachers and students for boarder crossing in language issue. This boarder crossing demands inter-ghetto communication, the lingua franca no matter they are locally accepted, nationally imposed, and/or internationally imitated. The first force has emerged out of the necessity. For example Batar, Jhangad, and Tharu of Jhorahat, Morang created and used Dehati language as lingua franca at the local level. So did the Lepcha, Rai, and Limbu of Ilam who used Nepali as lingua franca. The second force has been the oppressive structural force of the state and its apparatus including teachers that advocated various language policies over the periods (National Language Policy Recommendation Commission, 2050 BS). This force did not and could not visualize what Darrida calls "difference and diffarance" (Powell, 2000) between teachers' and students' mother tongue and the multilingual settings of the Nepali classrooms. This I would call 'conceptual blindness' did not allow teachers, teacher educators, and administrators to look for 'boarder crossing' approach to language issue. It is where pedagogues could not think multilingual setting as an asset. Consequently this issue has remained as unsolved or differently solved. In other words, the country does not have a set of language setting in the classroom (CRED, 2005; Awasthi, 2004, CHIRAG, 2001). Each setting

has its specific characteristics. For example, in one school of Makawanpur district, the students were from Tamang and Chepang community. The teacher on the other hand was from Maithili speaking community. The teacher was teaching mathematics and science in Nepali language. Here Nepali had been the lingua franca between the Maithili speaking teacher, and Tamang as well as Chepang speaking students of a class. However the teacher was learning Tamang and Chepang language with the students. Because of his effort he was able to communicate with Chepang students in their language and at the same time he was trying to learn Tamang. This shows that there are teachers who are harnessing the strengths of multi-lingual setting and adjusting themselves.

My experience with the Pahari students of Badikhel of Lalitpur district and the research done in this area (Khadka, 2007) gives another scenario; the scenario that teachers put blame on students and students on teachers. More importantly Nepali speaking teachers believe that Pahari children know Nepali language. This belief of the teachers shows their hesitance to learn Pahari language. Here the language setting is not that matters but the attitude of the teachers to learn Pahari language and value it in the classroom.

The testimonies above show that planners, teachers, pedagogues, language activists, and linguists have ignored the child. In other words they have valued the language, culture, politics, and identity but have failed to value the child of different language groups simultaneously.

The trend

I could capture seven trends in school setting. One, we are composed of cosmic I of the ancestors; historical I of Hermeneutics; critical I of Karl Marx; humanist I of Sartre; and socio-culturally negotiated I of the field. These "Is" have advanced described, prescribed, ascribed, and deconstructed identities as default of the

1 One language setting, two language setting, three language setting, four language setting, and five language setting, and multi lingual setting.

2 My field experience of Bara, Banke, Baglung, Surkhet, and Sindhupalchok shows that there are teachers and students speaking the same language; teachers and students speaking different language but communicating in Nepali language; teachers learning students' language and communicating with students easily.

multilingual groups. These identities again have perpetuated the ghettoized mindset even in the academic field. Because of this situation, inter identity dialogue has been limitedly encouraged rather ghettoized academia and linguists have been working. So they have presented Nepali as killer language and at the same time promoted “intermediary killer language” in different parts of the country. Here the question arises, how many “intermediary killer languages” we want for this country? Linguists and politicians may answer it easily but a pedagogue is always silent. By borrowing the language of Paulo Freire I thus claim that the academia including teachers have perpetuated “the culture of silence.” So the activist of the particular language has been talking about his/her language. But the teacher has to deal with many languages in a classroom. The question to the teacher thus is how to help students of different language groups simultaneously.

Two, when the teachers go to take training on how to teach language, they are taught about a specific language, i.e. teaching English and teaching Nepali. Here the training organizers ignore the language groups of the classroom. So they do not bother to link the grammar of the Tharu, Maithili, Tamang, and Sherpa with the grammar of Nepali and/or English. This what I call “classroom language blindness” of the teacher and the trainer victimizes students. The linguists on the other hand have nurtured this process of victimization as well. Here I would argue that we are the flag holders of a language but the ignorers of the classroom setting and the teacher composition of the country.

Three, the language activist tries to treat all the languages one to one. From egalitarian point of view they are very right. At the same time they are opting for Language University/language college/language school/language learning center in different languages of the country. But this voice is not coming as it should come forward. And yet they are not thinking to develop language corner in each school if there are more than one language groups.

Four, linguists and language activists are producing books, magazines, and newspapers in different languages. But at the same time they are ignoring the fact that a student, a teacher, and a community elite also can write books in different languages simultaneously. This mothering approach of the linguists and the language activists may take half a century to reach at all the students of different language groups of Nepal.

Five, language activists have advocated for mother tongue teaching in one place and sent their children to English school on the other. Even their children communicate in third language, the language of the television, Internet, and radio. Linguists and the language activists at this point might have ignored the need of simultaneous/early/middle/latter/late language immersion approach to teaching. Even the pedagogues and the teachers are not oriented in this issue.

Six, educational administrators and managers understood language as a subject. Teachers on the other have used language as medium of instruction. Linguists and language activists understood language as rights of the people to learn in their mother tongues. But we are not developing common consensus from a child’s point of view. Here the question comes who has the right to decide language for a child. Is this the right of the child to choose the language that s/he likes? Is this of the parents to decide the language for the child? Is this of the local government/proposed provincial government/national government to select a language for a child? Is this of the teachers to prescribe a particular language to the child? There are many actors and actions to raise many other questions related to the decision makers of the language choice. But how many of us discussed it? I think no one bothered to do so. In this sense could we label us as the “colonizers of the child?” This question applies to all of us no matter we are linguists, language activists, teachers, teacher trainers, teacher educators, pedagogues, politicians, education administrators and planners.

Seven, Nepali NGOs including indigenous organizations in collaboration with INGOs

introduced mother tongue literacy classes in different parts of the country. But these programs were not continued for number of reasons and one of them was the interest of the learners to learn the second language other than their first language (Khadka, 2006).

The assessment of the above trends explicitly shows that child of different language groups are not taken care simultaneously but fragmentarily. This fragmentary view of linguists and the language activists has done injustice to the child who studies in multilingual classroom setting. Here again child has not been the unit of analysis but language, culture, identity, and politics.

The opportunity

Robert Chambers once asked the question, whose reality counts, whose knowledge counts? Borrowing the same question a teacher and a pedagogue can ask the question to the linguists and language activists whose language should I use in the multilingual classrooms of Nepal. An aware student may ask the same question to the teacher, pedagogue, and the advocates of proposed provincial language of Nepal whose language I am supposed to learn in my multilingual classroom. This unanswered question can be answered through language coexistence approach to teaching. This approach believes that language learning is a fun, an identity, a means to compare the word/the grammar/the syntax of a child's first language with many other languages of the classroom, a way to involve students in research, and a means to ensure students' inclusion in the world of languages. This applies to all of us who aspire for learning more than one language. But how many of us are aware of it. How many teachers do compare Nepali language with English language? How many of us do the similar job with Bhojpuri, Nepali, and English language who teaches in the Southern parts of Nepal? This means we failed to link approach, method, and technique of learning/teaching of different languages even in the classroom. This applies to all the teachers of Nepal who deal with

more than one language either through teaching or through dealing with the students of different language groups. At this point, I foresee the following opportunities for us who advocate for multilingual education and think around a student who has different mother tongue than the language of the books and the language of the teachers. Such opportunities with us are:

1. We can prepare teachers to learn students' mother tongue from the students and facilitate his/her language-learning process. Such teachers and pedagogues are around with us though few in numbers.
2. We have teachers and students who want to teach and learn different languages simultaneously as the people of Karnataka, India (Mallikarjun, 2002). They are also interested in learning different models of language immersion and submersion in early and late age of the students.
3. We have teacher educators and the pedagogues who are willing to develop multimodal teacher preparation program and language evaluation systems as in Hungary (Vicsi & Vary, nd).
4. We have teachers, pedagogues, and linguists who are interested in language apprenticeship model of teaching in multilingual setting as in England (Jones et. al., 2005).
5. We have teachers/students/local elites who are interested in producing multilingual dictionary as Khadka et. al. (2006) developed at the national level.
6. We have energetic teachers, pedagogues, linguists, and curricula developers who want to produce multilingual materials including curricula and textbooks by following the approach of preparing materials for the schools of Barbados.
7. We have the people who want to give up the idea of thinking language from language, culture, politics, and identity perspective. Instead they are the ones who think language from child's point of view and help him/her

learn others languages which s/he needs for survival at home, community, nation, and the globe.

8. We have the pedagogues and teachers who know how to prepare teachers to use students' cultural capital (Bourdieu, 1977) and help them learn each other's language simultaneously.
9. We have people who want to run language learning school/college/university/learning centres as the Sanskrit university though they lack financial resources
10. We have pedagogues, teachers, linguists who want to undertake language survey and macro as well as micro research in language issue.
11. We have IT advocators in classroom who are working for one laptop per child. These advocators have already started to develop multilingual laptop for the students of elementary grades.

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Emotional Intelligence in the Educational and Therapeutic Community in Nepal

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Emotional intelligence in the educational and therapeutic community of Nepal

The recognition of the importance of emotional intelligence and its development through maturation and education has been growing in recent years. This article will offer a definition of emotional intelligence and describe some of the basic research and application of emotional intelligence principles to education. This article will also describe some therapeutic interventions designed to promote emotional healing and further the development of emotional intelligence by children who have suffered through emotionally disruptive experiences.

Abstract

Emotional intelligence has been gaining increased attention in both the educational as well as therapeutic communities of Nepal. Research suggests that development of emotional intelligence has a significant influence on an individual's achievements including academic success and is seen as a key aspect of positive development (Mayer, Salovey, & Caruso, 2004).

Ankur Counseling Center in Kathmandu was established in 2006, primarily to work with children who have experienced great stress in their lives. Counselors at Ankur have been using play and sand tray therapy to understand the emotional lives of their clients, as well as to assist the process of emotional healing.

What is emotional intelligence?

Emotional intelligence includes the ability to be self-aware of one's emotional state, to make meaning of emotional reactions, and to regulate and manage emotional reactions (Mayer & Salovey, 1990). Exploration of the meaning and measurement of emotional intelligence has been of intensifying interest in the educational community.

Mayer, Salovey, and Caruso (2004) identified four primary components to emotional intelligence: 1) perception of emotions, 2) facilitating thought processes through the use of emotion, 3) emotional understanding, and 4) the ability to effectively manage emotions. Emotional intelligence is positively correlated with positive social relationships with others and negatively associated with aggression and violence toward others. Higher emotional intelligence suggests

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someone less likely to engage in personally self-destructive, violent, or addictive behaviors (Mayer, Salovey & Caruso, 2004).

Goleman (1995) suggested five dimensions of emotional intelligence that include: 1) self-identification of emotions; 2) Handling emotions in an appropriate manner; 3) Using emotions in an appropriate and productive manner; 4) ability to understand the emotions of others; and 5) Ability to develop effective relationships. Goleman's list specifically incorporated the aspect of relationship in addition to dimensions similar to those described by Mayer, Salovey and Caruso (2004).

Characteristics of higher levels of emotional intelligence include: 1) the ability to forego short-term pleasures for longer term well-being; 2) consideration of both the individual as well as others involved in the situation; 3) the type of emotions to experience are dependent on the situational context. Emotional regulation can occur at different levels of consciousness and the mechanism of regulation will match the consciousness level. Basic emotional orientation will be enacted at a non-conscious level of emotional regulation. At a low level of consciousness the mechanism will be characterized by both an open acceptance of the flow of emotion as well as an ability to view the situation from a perspective that disposes the emergence of both appropriate and effective emotions. At the highest level of consciousness, emotions are managed through keen self-observation and moral aplomb (Mayer & Salovey, 1995).

Emotional intelligence in education

The skill of emotional self-regulation is considered an essential aspect of a child's ability to adapt successfully to the school environment (Posner & Rothbart, 2007). Research has shown that children with average to high levels of emotional intelligences obtain higher grades and cause teachers fewer concerns about their behaviors (Qualter, Whitley, Hutchison, & Pope, 2007).

In other research, children who scored higher when assessed for trait emotional intelligence were found to miss school less frequently and to be rated by teachers as having more advanced social skills when dealing with others (Mavroveli, Petrides, Sangoureau, & Furnham, 2009). For children, "It has become increasingly clear that social and emotional skills are the prerequisite students require before they are in a position to access academic material presented in the classroom" (Romasz, Kantor, & Elias, 2004, p. 92). If students fail to develop such skills, they will be less capable to meet the stresses and complex challenges of adulthood. As adolescents and adults they will have greater susceptibility to peer pressures to take drugs or participate in other dangerous and illicit activities. Additionally, they will have fewer options for resolving conflicts and more likely respond with violence (Romasz, Kantor, & Elias, 2004).

Emotional intelligence of educators and counselors

As key aspects of such challenges, the level of emotional intelligence of educators and counselors merit particular attention since they are at the forefront of working with children, adolescents, and adults with the developmental process. The emotional intelligence of educators has a direct impact on the academic experiences and performances by students. In order to assess and support the development of emotional intelligence for their students, educators must have a clear recognition of emotional intelligence and how it is manifested in the classroom and other interpersonal situations (Kremenitzer, 2005).

Similarly for counselors who themselves regularly interact with students and children in emotionally charged situations, the level of emotional intelligence of counselors factors in to their therapeutic competence and thus plays a potentially significant role in the developmental process for children (Easton, Martin, & Wilson, 2008). Indeed, emotional intelligence has been

identified as one of the defining characteristics of counselors (Martin, Easton, Wilson, Takemoto, & Sullivan, 2004). Researchers found a significant relationship between the level of counselor emotional intelligence and counselor ability to express empathy with clients. For counseling to be effective, counselors must be able to empathically identify the emotions experienced by their clients and also recognize their own emotional reactions to remain engaged but without themselves becoming emotionally overwhelmed by the experience (Miville, Carlozzi, Gushue, Schara, & Ueda, 2006).

Development of emotional intelligence

Zeidner, Mathews, Roberts and MacCann (2003) identified three key aspects in the development of emotional intelligence. Biological tendencies are relevant to emotional expression and management, learning rules about the expression of emotions is a key part of the socialization process, and the development of self-awareness promotes emotion identification as well as the management of emotional responses (Zeidner, Mathews, Roberts, & MacCann, 2003).

Biological basis

Each person is born with certain basic biological tendencies relative to their emotional temperament. These tendencies have to do with the intensity with which various emotional responses are experienced and the degree to which such emotional responses may or may not be inhibited (Zeidner, Mathews, Roberts & MacCann, 2003). Even with these basic tendencies of temperament, brain functions in general are imbued with the property of *neuroplasticity*. Neuroplasticity is the ability of the brain to change through experience. The connections between neurons are strengthened through repeated use and experience, thus skills are not only refined through practice, but the relevant neural connections are strengthened through familiarity (Siegel, 2007).

A relatively recent finding from research in

neuroscience is the discovery of mirror neurons in the brain. Mirror neurons play a key role in the chain of inner events in that one person resonates to the perceived emotional state of another individual resulting in somatic reactions that are then felt and understood as being representative of the emotional state being experienced by another. Through this process, one's inner world becomes more or less attuned to the inner world perceived of others. These neurons appear to have a fundamental role for interpersonal relationships as these specialized neurons help one to resonate to the emotional state of others by representing the intentions of others and initiating a matching of these perceptions in one's own body. As such, mirror neurons are integral to the entire process of developing empathy for others and central to one's sense of social connectedness (Siegel, 2007). One learns to sense the intentions and goals of others through the neuropsychological mechanisms initiated through the activity of the mirror neurons. Although it is not yet clear whether mirror neurons are available at birth, it is clear that they develop and are modified throughout life with new experiences (Rizzolatti & Fabbri-Destro, 2008).

Research using neuroimaging techniques suggests that by the age of adolescence those individuals who have developed a higher degree of emotional intelligence have a more efficient response within their brains to emotionally stimulating images as compared to individuals who scored lower on measures of emotional intelligence (Killgore & Yurgelun-Todd, 2007). The efficient brain response suggests that those who have developed a higher level of emotional intelligence may be more focused in an appropriate way toward responding to emotionally stimulating situations. Mirror neurons are prime examples of the neuroplasticity of the brain (Rizzolatti & Fabbri-Destro, 2008).

Socialization process

As mirror neurons appear to be an integral part of the socialization process, research also suggests that

mirror neurons are modified through experiences. Such modifications appear to be initiated through observation of the intentional actions of others but are particularly strengthened when the similar actions are also performed (Rizzolatti & Fabbri-Destro, 2008). This suggests a particular neuropsychological mechanism component of the modeling process that caregivers and others may have on a developing child.

Additionally, as an infant grows and begins to mature, the socialization process through contact with parents, family, and others begins to shape the way in which emotions are regulated (Zeidner, Mathews, Roberts, & MacCann, 2003). The regulation mechanisms can include shutting down through inhibition or seeking expression and resolution of emotions through contact with caregivers. The growing child begins to learn the rules of culture and family. At this stage the child may not be especially reflective or purposeful in the selection of ways to manage emotions.

Preliminary research suggests that a moderate level of parental support for emotional expression by children is associated with greater emotional regulation by the children as they mature. Low levels of support may not offer a child sufficient opportunity to explore emotional reactions, while only high levels of support may not give a child experience with moderating intensive emotions short of impulsive expression. Variable levels of emotional support may also help a child learn that emotional intensity varies from person to person and situation to situation (McElwain, Halberstadt & Volling, 2007).

Self-reflective abilities

With further development, children begin to gain in their capacity for self-awareness. They can reflect more on their emotional lives and make more purposeful choices regarding the means of expression, suppression, or inhibition of emotions. The growing person develops ways of finding solutions to issues that arise relative to their emotional experiences (Zeidner,

Mathews, Roberts, & MacCann, 2003). Next research that was designed to examine the issue whether interventions such as training programs can actually improve self-reflective abilities and other aspects of emotional intelligence will be described.

Training to enhance emotional intelligence

Working with three and four year old children, researchers (Domitrovich, Cortes, & Greenberg, 2007) designed a social-emotional training program geared to the developmental needs of preschoolers. Compared to children who did not have this training, those children who experienced the training were found to have a higher level of emotional knowledge, were rated by both teachers and parents to have gained more in terms of social competence, and were rated by teachers as exhibiting fewer signs of withdrawal in social situations (Domitrovich, Cortes & Greenberg, 2007).

Ulatas and Omeroglu (2007) developed an education program for six year old preschoolers in Turkey. The educational training program was specifically designed to help the children to increase their skills at acknowledging, identifying, and finding appropriate responses to their emotions. The researchers found that the training did increase the measured level of emotional intelligence of the children who received the training when compared to either the control group or the placebo group (Ulatas and Omeroglu, 2007).

With respect to the middle school level, Wall (2005) reported on a clinical and educational project in a Boston school in which Tai Chi and elements of mindfulness-based stress reduction were taught to a small group of boys and girls. After the training, subjective statements by the participating children suggested that they felt greater calm, had an increased sense of self-awareness, and felt a stronger sense of connection with nature.

An intervention program was developed by

Qualter, Whitely, Hutchison, & Pope (2007) to enhance the level of emotional intelligence by primary school children preparing to transition to secondary school. This training was found to be particularly successful in aiding the transition for students who initially demonstrated lower levels of emotional intelligence.

Research by Yilmaz (2009) suggests that educational efforts can help develop abilities associated with emotional intelligence. In the study conducted by Yilmaz, Turkish college students were given training specifically to address the various dimensions of emotional intelligence identified by Goleman (1995) as described above. Pre and post research assessment of anger levels indicated a significant reduction in the anger levels of these students as compared to other students who did not experience the training.

Kremenitzer (2005) developed a system for self-reflective journaling for childhood teachers to track and record their own emotional reactions and awareness with regard to their teaching activities. Journaling offered teachers a specific path by which to build on the four areas of emotional intelligence identified by (Mayer, Salovey & Caruso, 2004). In order to journal about their emotional reactions, the teachers needed to be aware of their emotions, consider the meaning and implications of those emotions in relation to the children they were teaching, and reflect on just how and whether they wanted to respond in the classroom in a way that would be most effective and beneficial for the students' learning process.

Emotional intelligence in Nepali context

Nepalese has been practicing on the basis of religion, culture and traditions as key components to learn emotional intelligence. The Hindu religions worship different gods and goddesses according to their character. The characters show their emotions like aggression (krodha) as of Shiva, relaxed and calm (baikuntha) as of Bishnu, and angry (krodha) goddess as Kali. The sculptures

and paintings of these gods and goddesses also represent their emotional status. People worship them due to their positive qualities and their divine power for the truth.

The ancient religious stories also give knowledge about different types of emotions. Ramayan explained about love, joy, sadness, courage, anger, disgust, etc. This is best known for love between sibling's i.e Ram, Laxman and Bharat. When Raja Dasharath sent Ram to banabas (jungle) for 14 yrs, Laxman joined Ram and Sita because of extreme love between the siblings. Similarly, Bharat placed wooden shoes (*kharaui*) on *Singhasan* (state chair) for all those years and worshiped the shoes with love and respect for the 14 years as acting head of state on Ram's behalf. It also shows the courage very nicely. After Rawan kidnapped Sita the courage showed by Ram and Laxman brought Sita back. It's because of their courage they were able to get help from other creatures like monkeys. Each character of Ramayan represents different emotions. Ram represents calm, Laxman represents aggression and love, Sita represents love, disgust (toward Rawan), Bharat represents love, surprise (with the decision taken by his father to send Ram to *Banabas*) etc.

Similarly, Mahabharat oriented people on emotional intelligence. It mostly exhibits jealousy, disgust and anger through different characters and episodes. Reading and watching such stories help children to understand how people can feel and react in different emotions.

Regarding the culture, the Nepalese observe different festivals and celebrations that also offer an opportunity to learn more on emotional intelligence. Dashain, Tihar, Jatra, Mother's day, Father's day, Teej, marriage ceremony and death ceremony are key. As previously described, emotional intelligence includes the ability to be self aware of one's emotional state, to make meaning of emotional reactions, and to regulate and manage emotional reactions (Mayer & Salovey, 1990). Similarly Nepalese

children might be self aware of god and goddess emotional state through religious stories and through sculptures. They could make meaning of emotional reactions and might manage emotional reactions. Due to different religious values norms and cultural aspects Nepal has diverse resources to develop emotional intelligence in a child. The child rearing practice itself can be a highly remarkable expression of emotional intelligence. While rearing a child the family pattern, norms and values, culture etc determines in emotional intelligence and it teaches a child about emotional intelligence.

While visiting in death ceremony people often express their sadness by crying. Therefore, people are encouraged to express their repressed and suppressed feelings openly as a psychological treatment. With references to all Nepalese traditional, cultural, and rearing practices, Nepalese children might develop good emotional intelligence however the individual differences do matter in developing emotional intelligence. Because of individual differences there are varied levels of emotional intelligence within a family, within siblings and parents. The practical aspects of working with emotional intelligence in one Nepalese counseling center will be described.

Ankur Counseling Center and emotional intelligence

Friends of Needy Children (FNC) established Ankur Counseling Center (ACC) as a sensitive entity. It has been working in psychological counseling since 2006 with an aim of improving the quality of life of FNC children through psychosocial care, training and education. Symptoms including depression, anxiety, withdrawal and extreme forms of acting out behaviors are the major dealing of ACC. It has been providing counseling services to the children and youth supported by Friends of Needy children (FNC), the Nepalese youth Opportunity Foundation (NYOF) and Happy House Foundation (HHF), as well as people of community.

In the beginning ACC counselors review referral forms and then schedule the clients for psychological counseling sessions. Thorough assessment information is gathered in different aspects such as past history; family background; physical and social issues; physical, sexual, or emotional abuses; and psychological tests relevant to the circumstances. During the psychological testing, ACC counselors often give I.Q. and E.Q. tests as per nature of problem.

Working ethically and effectively with emotional intelligence requires specialized training and supervised practice. ACC counselors have received advanced training as well as supervised practice in play and sand play therapy. Such training may begin with theory, but also requires guided supervision for practical application.

While observing emotional intelligence in a child, counselors allow children to perform some specified task in interaction with the counselor. Play therapy is one of the best tools to observe emotional intelligence of a child. Especially with children ACC counselor use play therapy such as marbles playing, storytelling, story completion, story making, role-play, emotion wheel etc. On story completion there are different types of intervention skills. Counselors provide children with a beginning and end of the story and the child has to finish the story. When the story is completed, counselor and child discuss how they feel and what might happen. In this way the counselor gathers information about the child's emotional intelligence. As described above, research suggests that children with average to high levels of emotional intelligences obtain higher grades and cause teachers fewer concerns about their behaviors (Qualter, et al., 2007). This appears to be true in the context of Nepal. Children are often discriminated by their performance intelligence. Some children were referred to ACC by on the basis that they are poor in academic achievement without reference to emotional intelligence. Therefore, to understand the emotional intelligence of

children ACC has been using storytelling, story making, and story completion as key tools of emotion exploration. Group counseling sessions and specific observations in social events and celebrations actually help to identify E.Q.

In addition, ACC counselors use sand play therapy through which they can observe and understand the emotions of children. Sand play is an effective play therapy. In this therapy children should pick different kinds of miniatures from miniature shelves. Children starts to select miniatures as they have been feeling at present then they create their world on sand tray. Regarding their world they could portray their past experiences either negatively or positively. Typically children portray original experiences on sand tray, then their preferred stories, and situations. This encourages children to reflect on their emotional lives and sets the stage for more making purposeful choices in managing those emotions, an approach consistent with the research by Zeidner, Mathews, Roberts and MacCann (2003). By understanding this fact, ACC counselors observe children during sand play therapy with respect to their expressions as well as facilitate them to understand and express emotions appropriately. ACC believe the play therapies are an effective intervention to penetrate children's suppressed and repressed emotions. ACC also focuses on solutions of their problem through different therapeutic interventions.

During play therapy and counseling sessions counselors focuses on emotional intelligence through their activities, responses and their feeling about particular issues. One counseling session is usually not enough to assess someone's emotional intelligence. So ACC counselors also visit houses and schools. They join in picnics, hiking and other extracurricular activities. This allows counselors to get a better sense of how children's emotional lives and means of emotional regulation have been shaped through their family experiences as suggested by Zeidner, Mathews, Roberts, and MacCann (2003). Children often

learn about emotional intelligence and are able to express their emotions through socialization process thus ACC counselors visit and attend social events. Before visiting these events and at celebrations counselors need to take permission with responsible persons.

While visiting families and attending celebrations, ACC counselors give much attention to children's behavior, including the emotional and social aspects. Through various responses in different situations and with different persons as teacher, uncle, aunty, guardian, friends, siblings, these all might show child's emotional intelligence silently. The experiences and conclusions from the observation through celebrations and other events, ACC counselors start to focus on emotional assessment in depth. The findings could be strengths to reduce problems that children are facing and it might be valuable information for the further counseling sessions.

For example, ACC visited some children's houses on the auspicious moment of Teej (Fasting day celebration of women). On that day children were in happy mood, smile on their face, excited to see each other especially girls by wearing chura, pote, tika. Boys are mostly busy teasing girls. Girls and women easily express their suppressed and repressed feelings through singing songs and dancing.

Conclusion

ACC counselors recognize that I.Q. is not enough for children to succeed in their lives while emotional intelligence really matters to gain success. If Ram is gifted in intelligence (math, science, other geometric and scientific subject) but he is poor in emotional intelligence and avoids social gatherings, he is not able to express his feelings or understand the feelings of others so he might not able to achieve according to his true capabilities.

In general educators and teachers often define children's or learner's ability in a single way i.e. I.Q. Children have been punished due to their

low I.Q and expelled from school. Educators are not often able to give their attention to children's emotional intelligence as they express through art, drawings, singing, dancing, acting as well as various social behaviors. As teachers, educators and guardians need to be aware of modeling and helping children develop emotional intelligence. Therefore to understand children or someone's ability through eyes of intelligence we need to keep I.Q. and E.Q. in both our eyes. If one eye does not have sufficient vision then other eye could work effectively.

With respect to counselors the level of emotional intelligence affects their therapeutic competence in working with children as well as adults (Easton, Martin, & Wilson, 2008). Therefore to understand an individual's emotional intelligence a counselor should have well-developed emotional intelligence in different aspects. As described by Miville, et al (2006), effective counselors empathically identify the emotions experienced by clients while maintaining clarity about their own emotional state. ACC counselors believe that children do have their own special ability and they should not be labeled according to one type of intelligence because there are other aspects where we need to be sensitive. These problems and challenges can reduce through psychological counseling and therapies. A key to effective counseling in this and other applications requires a commitment to continual learning as well as supervised practice with competent and well-trained practitioners.

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Schooling: Knowledge, Perception and Practices of Parents

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Abstract

This paper aims to provide an insight in policy making for further development in primary education sector. It is based on a field study conducted in Talku Dudhechaur village during September – October, 2008 to analyze the role of parents in schooling in rural area. The study showed that in spite of low economic and education level of the family, there is an increased demand and desire for schooling. However, about half of the parents' attitude towards schooling is still negligent, due to lack of willingness and determination. This confirmed that the establishment of free primary education is not a sufficient solution. Instead making primary education compulsory and involving parents in school education more closely is an urgent need. In addition, compulsory birth registration and implementing modest laws and duty are also required to ensure the change in schooling pattern.

The context

Nepal is an agrarian country where agriculture absorbs nearly 80 percent (CBS, 2001) of the economically active population. Almost all the family members including children are considered as a major asset of such family for economic and livelihood support. Despite this fact, neither their support is admitted by the family nor have they been accepted as a major wealth. Children are found vulnerable even within the family. In many instances, they flee from home in search of earning for better livelihood (Bajracharya, 2003). According to the 2001 Census, about 29 percent of children (5 to 14 years) are economically active, among them about 62 percent are actively engaged in agriculture and related activities.

Besides, access, repetition, drop-out and truancy are the remarkable issues in rural areas. Significant segments of child population (1.4 million) are not attending school. Less than 10 percent of class one student reach up to class ten (Dixit, 2002), and only about 50 percent reach Class 5 (UNCTN, 2003). The Flash Report (2005) indicates that about 20 percent of students drop-out from Grade One; though the enrollment rate extends up to about 89.1 percent. How to bring children from home to school and keep them for longer period are the major challenges in education (Dixit, 2002; Parajuli, 2002; Flash Report, 2005).

More precisely, the situation of Nepalese children is found to be critical from educational perspective of various reason. It is said that home is a very first school and parenting is a shared responsibility of any child; parents are the main educationist in overall caring and guidance (NPC/UNICEF, 1992). Although the policy determines access to education, but parents determine

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whether or not children actually enroll in school (Dhital et al., nd.).

It is reasonable to surmise that the issue remains hidden in Nepalese research. It could be that concerned professionals are intensive to the economic and political factors rather than social one. If the social issue rises; it is always limited within gender, ethnicity and minority. Important member of such society 'parents' are never considered as a factor due to social belief that "none of the parent thought the evil of own child". It is true, but knowingly and unknowingly the way parental decision affects a lot starts from the days of womb and continues throughout life. Thus, the main objective of this paper is based on one determining factor 'parents' as a case; first to know the parental knowledge and perception about schooling and second, to analyze their participation and practices in school education. The study is based basically on these questions – Is parents' 'decision' crucial in schooling? Are parents aware of their own decision which is crucial for the whole life and the livelihood of their children? If children are enrolled, in what way are parents participating and supporting in school education. This paper is seeking answers to these questions to fulfill the above mentioned objectives.

The method

The questionnaire was tested in 'Kami Gaun'¹ of Lalitpur district, in July-August 2007. Twenty four households of scheduled caste group 'Kami' were selected for this purpose. Later Talku Dudechaur village of Kathmandu district was selected for this study. Among 547 households, children below the age of 14 from 206 households were selected purposively. The empirical data of household were collected from semi – structural questionnaire in September-October, 2008. Series of informal discussions with schools head teachers and concerned teachers through sharing their personal experiences were recorded. The

focus group discussions with grade four and five children were done; this information was later linked to regularity, and truancy.

Findings and discussion

Schooling is a means to reduce poverty, inequality, empowering children (UNESCO, 2004). This knowledge of schooling in sampled village was found similar: parents considered school as a learning institution confined within the structure of four walls and a roof, a common learning place for better future to serve the society they belong to. Schooling for them is to flourish the dream of *sundar vabishya* (bright future), *sukhi jiwon* (better life) and *sabai kura ramro* (better in everything). Schooling of its very nature for better in every aspect is directly related to economic benefits. The "better" knowledge focuses as a productive power which involves in the epistemological decentering of the subject (Thomas, 1986). Decentering of the subject can be taken in two approaches, first the constructive approaches that construct the child of having a childhood and access to opportunities, whereas the discursive practices through which parents become a calculable objects of scrutiny and reflection (Popkewitz and Brennan, 1998). Taking parents of Talku, this ideological knowledge focuses school as 'a commercial bank'; where future job is to be deposited. Teachers are the bankers to generate knowledge for better future.

The "hidden ideology" of such knowledge made by parents towards schooling is explored as "something" that articulates social interest and forces to schooling for urban modern life; rather as a productive practice in the construction of power for own self. Thus the knowledge of schooling is "something" that is invisible of betterment for white neck, table work, and good job linked with '*sukha*' (prosperous life) in their terms. Especially this *sukha* is not expected in any laborious hard work of agrarian life. The knowledge is directly linked to their expectation for unknown "better" of tomorrow unfastened to rural life. This indicates parents are fully aware of education.

1 Village of blacksmith (Nepali)

Table - 1 : Education and Secondary occupation's inter- relation within the sampled household

Education level (no.)	Occupation (secondary)						
	Agri- culture	Business	Daily wage labor	Govern- ment worker	Firewood collection/ sell	Technical worker	Pension/ support
Illiterate (95)	18	6	47	3	9	11	1
Literate (56)	14	5	18	2	-	10	7
Primary (33)	9	1	11	4	-	8	
Lower secondary (11)	2	1	6	1	-	1	-
Secondary (4)	1	-	1	1	-	1	-
Above secondary (1)	-	-	-	1	-	-	-
Total (200)	44	13	83	12	9	31	8

Source: Field survey, 2008

The expectation of parents for schooling undoubtedly builds an important foundation for access to schooling of any children. However, viewing the perceptual ideology; taking parents of Talku village two different streams of perceptions found – (1) the experiential stream and (2) the problematic stream. The first resembles the positive and negative experiences of parents, where different experience of the self forces to think about school and schooling for children. The stereotyped perception that formal schooling is lack of visible benefits to agriculture (Prennushi, 1998) and that education is the financial consumption rather than investment (Barclay *et al.* 1996) was not found. Conversely, the difference in positive and negative experiences of parents enabled to perceive - education as a gate way for better life and everyday living. The data on economic analysis of the family income shows economically too poor parents are even willing to send their children comparing to those of having some economic sources (Bharati, 2009a).

At the other extreme, the second stream is of less interested, problematising own problem and practices. The psychology of 'we are poor' and this poorness linked to 'dukha' (hard life). This psychological perception of 'we are poor' and

'dukha' have been transferred from generations. In their views, schooling without secondary level is not workable in the society and it is only suitable for 'rich' people. The richness is linked to schooling and vice versa. This group of parents were found willing to dependent more on others even though they are not economically weak. It is realized that perception of being poor is deeply rooted in the society for searching easy way rather the true economic fact in the sampled village. Basically, with the name of "dukha" more willingness to get support from external sources was found prominent. The searching of such easy way invites other community members as well, shaking hands and making a bond of dependent culture is getting stronger. This form of increasing dependency is mental poverty rather not economic. They were found familiar with the way of decision they made for schooling and its impact to the future of the children. To conclude, some of the parents were manipulating the fate of the children in the name of *dukha*.

Finally, analyzing the practices towards schooling, the positive drives for subsequently educational attainment demand are increasing for schooling due to past experience of parents. It is found that 82 percent of parents are now sending their children to school. This percent (82) is

comparably lower to that of governmental record 87.5 percent (DEO, 2005). It is well established that more educated parents are more likely to send their children to school (Barclay, 1996). But, in the sampled village, even illiterate parents were found more eager to get education to their children. More than half of household heads were uneducated and only four of them had completed secondary education. Even in such educational background, the passion for schooling was found impressive. In contrast to their economic strength and social hierarchy (none of them are in permanent jobs; their income ranges from very minimum to minimum standard level) parents were found to be sending children to schools (Table 1). The desire for schooling was found to be increased for those of experiential stream comparing to the parents of problematic streams. Thus, economic and educational background has very little influences in primary school education rather than parental will and determination.

Nevertheless, the stereotyped philosophy towards female (mother) was found changing in the sample village. It is said that, Nepalese society resembles a patriarchal society, where mother does not *have a say* in financial activities. They have recessive role in decision making activities. In contrast, the data on decision making while sending children for schooling is interesting: father's decision accounted for 15 percent, mothers decided overall on 5 percent, both (father and mother) combined decision was found to be 80 percent. Family decision on mutual understanding means increment in the trends of '*have a say*' of mothers. As experienced by the villagers, this trend is frequently changing for the last 10-15 years. It could be the reason of changing pattern of family structure from joint family to nuclear one, where 98 percent of the informants were of nuclear family. This is another positive aspect of changes in social trend from gender perspective. In spite of this, it is still difficult to say that each and every family in Nepal is in transition in practicing 'the mutual decision making' procedure.

Mother's involvement for schooling was found more compelling than of the fathers without gender disparity. Even uneducated mothers are willing to send their children without bias in gender. Though, elderly children were found biased in some cases (Bharati, 2009b). It is hard to generalize that school access has been increased and gender disparity been reduced due to mother's involvement in decision making. Some data suggest that literacy programmes for uneducated mothers eventually help to increase the number of children in schooling. Studies from Egypt, Ghana, India, Kenya, Malaysia, Mexico, and Peru have found that mothers with basic education are substantially more likely to educate their children, especially their daughters (Levy, 1996; King & Bellew, 1991; Lillard & Willis, 1994; Alderman & King, 1998; Kambhupati & Pal, 2001; Parker & Pederzini, 2000; Bhalla, Saigal, & Basu, 2003). Comparing it, the findings on Nepal are impressive where even the illiterate mother has important influence on schooling of children. The exposure to media, opportunities to mix with outer societies with the advancement of transportation facilities could be reasons of remarkable changes in mother's perception. The changing trend in society definitely affects the educational attainment and achievement of school children, since house hold chores and lack of the family supports are the barriers to education (IMF, 2003). If the practice is continued by parents, then major obstacles will be reduced somehow.

In essence, based on the practices of schooling - four different types of parents were found in the village (Table 2). The A (30 percent) and B (20 percent) types of parents were found curious about education, willing to pay their attention and taking responsibilities. The metaphorical expression such as '*kalo akshar bhaisi barabar*' (no difference in a black buffalo and black letter in their life), '*I com B com, SLC lai dui kam*' (no formal schooling) is an example expressed by most parents. They are not willing to face the same problem they had experienced due to lack

Table 2: Parental type and their involvement pattern in schooling by school attendances

Type of parent / Percentage	Percentage of School Attendance %	Details
A – 30%	85 - 90%	Keep concern about school, drop and pick up children to and from the school by some elders, check school activities, try to provide time, frequently make queries with the concerned teacher about their child's performance, less asked for household chores.
B – 20 %	60 - 65%	Visit school for report card collection, try to provide time to complete homework, rarely asked for assistance, and provide stationery and other assistances if necessary.
C – 35%	40 - 45%	Due to illiteracy(their own word), do not understand what children are doing so leave on their own, rarely asked for assistance
D – 15 %	Below 30 %	Sending children to school to make relief, don't pay any interest in children activities, as much children spend time outside felt ease to handle house hold chores, but ask for assistance most of the time, found work division in some cases.

Source: Field survey, 2008

of education. Families even with very limited budgets are sending children to school with the expectation that schooling will fascinate them for bright future. Here, 'the same problem like own' represents inability to tackle the fast modernization and the way to get out of poverty; so they are comparing own life with the buffalo that considered as dirt, in comparison to holy cow of Hindu culture. It means they regret their life without schooling for various reasons. The gradual demand of schooling in rural areas is a symbol that parents are more convinced with the benefits of education for their children.

Adversly, the C type (35 percent) were found less curious. Those parents have been sending their children for schooling to convince that their responsibility has been fulfilled. They assume that their responsibility has been transferred to the concerned teachers and school. In their views, the teacher is a 'sole expert' in educating children. This type, due to being illiterate, was found their helpless and unable to know and comment on school related matters.

The D type (15 percent) found careless in their

activities towards schooling and taking the responsibilities (Table 2; Case 1 and 2), children lack voices in parental one way decision. It indicates that even though the knowledge and perception of parents was found positive towards schooling; they are far behind in practice. About half of the society (C – 35 percent, D – 15 percent) resembles the problematic type; less careful, lacking of willingness and determination for schooling. So, it is important to focus for those parents to increase the participation in schooling matters.

In response to the regularity practices, parent's day to day decisions were found to have direct relation with the children's education. According to teachers and head teachers, absenteeism seems to be a common phenomenon in school. Children were absent even for simple reason and in some cases they found playing outside the school ground. Sometimes even a wedding in the village affects in their regularity. For the reason, they blame parents, saying that parents simply used to say 'You can leave school today' without proper reason, and sometimes make them busy

for simple household chores. They added, even for one day local festival, children do not come to school for 3-4 days. In their views, parents are not favoring and encouraging children for better schooling. Sometimes it seems that these parents are just pretending that they are providing education to their children. Parents can support a lot for regularity, continuation and completion if they wish. Here, the wish symbolizes a *willingness* of parents. If the fact is compared to above C and D type of parents, then teachers are found true in some instances. Economy was not the major reason found for schooling children in such families.

The same queries were put to fourth and fifth graders. In response to focus group discussion, children pointed out that parents are responsible for irregularities. 'Parents ask them to come a bit earlier or go late than the usual school time'. Moreover, parents pay less interest in homework and ask for support for household works. In between this blaming culture and the above findings show that parents seem more responsible for their children's better education. Parental

Case 1 (Milan Balami, 12): My sister ran away when she was 14. Parents conducted a formal marriage again taking loan (Rs.10, 000) from village cooperatives for the shake of prestige. After that I'm forced to leave school (grade 3) before 2 years. They said, once they cleared this loan then I can go to school. Now I do cooking, cleaning and feeding the cow in the afternoon, rest of the time I have nothing to do. (Field survey, 2008)

Case2: Laxmi 12 (grade 3) and Bunu 9 (yet to school) are living with grand parents. Once father get married with another lady, they were brought to grand parents place by her mother. Later mother also get married (third time) with another person and left the village. Laxmi is from first husband and Bunu is from the second. (Field survey, 2008)

decision from first day of schooling to regularity and continuation has major role in schooling.

If the issues are analyzed from different perspectives, there are very less spaces for parents to be directly involved in school system. The data showed that parents usually visit school - when they are invited to listen to complaints, for the last warning of paying bills, report card collection, and admission. They are asked to meet the accountant during their school visits rather class teacher. Only few interaction programs have been found taking place between school management committee and the school but all parents do not have chances of participation. Even the parents who want to be involved have fear - worried about the forthcoming teacher's negative reactions towards children if they complained. Above all, they lack experiences of schooling. This could be the result that parents do not know the pain of children, stopping their children for minor household chores, delayed schooling and asking for returning home early. This shows that parents are not taking schooling seriously, though they are aware of it. There is a need of space for parents to directly participate in schooling and taste the school culture to decrease the problems faced by children.

The result confirmed that, about half of the parents are fully supporting in schooling where as rest half were found less interested and less supportive, even though they are aware of sending children to school. This decisiveness of parents has a major role in access, truancy, and drop-out. Since, there are rare opportunities for parents to be directly involved in school education system, the awareness cannot be materialized into practices. To overcome the problems, parental involvement in school culture is necessary. The exchange of information with concerned parents is an urgent need for access, continuation and completion of primary schooling.

Conclusions

The overall data of the village shows that the

low level of the will of the concerned parents is a major drawback for providing schooling to children. Due to lesser interest, will and interaction there is a huge gap in knowledge, perception and practices. This directly affects schooling of children and their future. Bringing changes in parental attitude towards schooling is important. Parents are being alienated from school culture for two reasons – one is their own lack of experience and due to being alienated by the system taken as an unaware (illiterate) member of the society and have fewer chances to get involved in school culture. Until and unless parents are not actively involved in school activities from the starting period of schooling, there will always remain a huge gap in school and home culture. These cultures are more prominent and continue in parental decisions for schooling affecting the future of children in rural areas. In a country like ours, where there is no compulsory education and no rule for those parents, who do not send their children to school, parents participation and involvement can work as a driving force for compulsory to education

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The Challenge of Technical and Vocational Training and Education in Rural Areas: the Case of South-Asia

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Abstract

Although TVET appears as a viable alternative to general secondary education, available enrolment data in the South Asia show that formal TVET does not attract enough students yet. The lack of political support seems to be based on political considerations by local politicians inclined to follow mainstream thinking and attitudes, avoiding to antagonize their political support groups or voter banks. It may be said, that promoting TVET would currently require a considerable political courage, defying the odds, and going against popular thinking and expectations. This paper highlights the status of TEVT with data and concludes that current TVET policies are not meeting the identified challenges in the rural areas of South-Asia.

Introduction

The subject of TVET in rural areas, especially in South Asia, is of high importance in view of the large number of people living in these areas, also because of huge numbers of adult illiterates in the four countries concerned, probably more than 530 million illiterates according to latest estimates (400 million in India, 60 million in Bangladesh, 60 million Pakistan, and 12 million in Nepal).

Likewise when we look at data on poverty, the number of people living below the poverty line (less than 1 dollar a day), appears to be 550 millions in South Asia only. Poverty and illiteracy apparently concern the same segment of population.

In 2005, UNEVOC and IBE (two UNESCO Institutes) published a joint “Open File” in the journal PROSPECTS, entitled “Orientating TVET for Sustainable Development”. The articles contributed plead strongly in favour of TVET as the logic and necessary follow-up to basic education, at a time when in South-Asia a growing number of students graduate from primary education, but cannot enter for a variety of reasons the secondary education, and thus find themselves without any professional knowledge or skill to make a living.

Although TVET appears as a viable alternative to general secondary education, available enrolment data in South-Asia show that formal TVET does not attract enough students yet. In fact, the data show a dismally small if not insignificant number of TVET students enrolled at the lower secondary education level. According to UIS data (Prospects, 2005, p. 375-79), the number and the percentage of secondary school age population enrolled in vocational courses was as follows in 2001-02 :

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	<i>Enrol.</i>	<i>Voc. GER</i>
India	619303	0.4 %
Bangladesh	123 746	0.5%
Nepal	20 546	0.5%

More recent data, 2006/7, published by the national statistical offices indicate that the rate has generally risen to 1% of the relevant age cohort.

A report by Fernando (2005) confirms the dismally small number of TVET students: 140000 only in Bangladesh. In particular Fernando points to the small number of TVET/textile students: the six centres for textile training enrolled a mere 360 students only; in a country with thousands of textile factories !

Worse: in view of the growing numbers of primary school leavers and secondary education entry students, one could almost state that in absolute terms the numbers have further declined. Likewise the number of teachers for TVET remains also extremely small: in 2005, there were 40 teacher/students enrolled at Dhaka university, 40 at the Technical Teacher Training college, Dhaka, and 200 at the Bogra Vocational Teacher Training College.

Education and TVET

Several South-Asian countries have courageously initiated well-planned TVET programmes, but persistently strong cultural and social value patterns seem to discourage students from entering technical or vocational training, even in secondary schools. This is especially valid in rural areas where manual labour and training are widely considered of much lesser prestige than learning at the hands of books. Already one can notice here the strong impact of socio-cultural barriers.

In addition, there is the perceived inaction by both Governments, India and Bangladesh, failing to undertake the required PR work to better market TVET courses in rural areas.

The lack of political support seems to be based on political considerations by local politicians inclined to follow mainstream thinking and attitudes, avoiding to antagonize their political support groups or voter banks. It may be said, that promoting TVET would currently require a considerable political courage, defying the odds, and going against popular thinking and expectations.

By examining more closely, later, the impact of socio-cultural values that determine attitudes towards TVET, we will certainly gain a better insight into the workings of society and its needs in the development process. A proper understanding of these values and norms in rural areas would allow policy makers to address the issue, i.e. specific behaviour patterns, not as an obstacle but as an issue that need to be considered and dealt with in an objective, people-respecting manner.

At this point of the paper we should retain that the complex social conditions and attitudes in rural areas condition increasingly the prevailing unemployment or better under-employment, whereby people may “welcome” rising PE enrolments on the one hand and “oppose” manual education and training on the other hand, especially for girls (UNESCO, 2006, p 2; & King, 2007, p. 26).

The huge number of unemployed or under-employed adults in rural areas is also a consequence of growing numbers of PE graduates trying to seek entry into secondary education, but fail to succeed. These are the new unemployed in rural areas.

TVET may have the potential, as a logical extension of basic education, to take people out of poverty; but the general under-employment and dismal educational situation in rural areas tell a different story. On the basis of recent data, it appears clearly that TVET faces a serious problem in South-Asia, where innovative and bold TVET strategies, targeting the rural populations would

be welcome, but surely are not enough.

TVET, an urban affair ?

First of all we have to acknowledge that there are very few TVET opportunities available in rural areas. If ever there would be a TVET institution, most likely it would be situated in a nearby rural town. Given the socio-cultural conditions, many young women for example would find it difficult to travel to such a distant location (King, 2007, p. 27).

In general, TVET institutions are based in urban centres, attracting urban students, though in insufficient numbers, and offering exclusively urban skills and professions. In a report by Earl Fernando on TVET in Bangladesh (UNESCO/Dhaka, 2005), all institutions listed are without exception situated in urban centres, many of them in Dhaka. It is surprising to see this largely city-focused organization of TVET, while 80 percent of the population live in rural areas.

What are the reasons which obstruct TVET progress in rural areas? In the light of the aforesaid, and before developing yet another “promising strategy”, it would appear necessary to examine carefully the different factors and characteristics of the social, cultural and religious conditions which pre-determine professional needs and training.

Traditional behaviour patterns

The life of rural populations in South-Asia is still largely governed by century-old, complex traditional value systems having produced specific behaviour patterns, and which in all likelihood determine access to rural professional skills. A brief examination of the broad outlines of prevalent or visible behaviour patterns is likely to yield, through an evaluative analysis, reasons for better understanding the prevailing rigid professional pattern in rural areas, and why TVET is not yet succeeding there. “TVET is an area where values and attitudes towards TVET are clearly different from Western perceptions

(King, 2007, p. 26)”.

Traditions actually cover a wide and complex variety of social behaviour patterns, where strict rules of kinship play a major role. It is by looking at kinship structures that we would be able to identify certain rules relating to the exercise of professional activities, as well as the place of women in rural communities. The most well known kinship practices can be found in current marriage traditions, where early and arranged marriages are largely practiced, but always according to strict kinship rules.

On the basis of inherited rules of social behaviour, most of the marriages are patrilocal (bride lives at in-law's place), and which is the case in most of South-Asia, exogamous in Hindu communities (but within the same caste) and endogamous in most of the Islamic communities. Another but rare practice is called “matrilocal” whereby the bridegroom stays with his in-laws; this concerns the Najar in Kerala, and some ethnic groups in Nepal .

Heritage, land or other property, is transmitted either following the patrilinear or matrilinear rules. Following customary law in Hindu communities, daughters in principle do not inherit anything; in Moslem communities daughters would be entitled to 50 percent of what the male inheritor (son) would receive.

The endogamous marriage practices prevalent in Pakistan and Bangladesh, and patrilinear kinship patterns, ensure that property remains largely within the family.

For example in Punjab of Pakistan it has been found that more than 50% of marriages occur amongst 1st degree cousins, which would point to the intention to keep property, land, within the family.

In the case of patrilocal marriages and patrilinear inheritance in rural areas, young women tend to be strongly excluded or discouraged from work or learning a job or skill; the employment data for South-Asia indicate clearly that this is

particularly the case in Pakistan, and to a lesser extent in India, Nepal and Bangladesh.

In particular it has been found that early marriages, on the basis of patrilocality and patrilinearity, tend to keep young women at home, and in pursuance of the age-old Purdah tradition they are expected to raise children and be a home provider. Women living in such rigid marital conditions are usually not showing much interest in any kind of job training, neither are they encouraged by their husband or his family

Surprisingly when looking at equivalent marriage practices in Southeast-Asia, we notice different behaviour patterns. For example in Thailand, Malaysia or Myanmar, marriage residence is either matrilineal or mixed, patri/matrilocal; this practice seems to provide young married women with more social opportunities to enter public life and therefore the job market. This is probably due to less pressure from the head of an extended family, who in some cases could even be a woman; this is especially relevant when matrilineal inheritance is practiced, giving women more economic bargaining power.

In the case of South-Asia, and in view of TVET possibilities, one has to retain the overwhelming role of traditional patriarchal behaviour patterns in terms of practices related to marriage, inheritance and residence. De facto these patterns do not favour the empowerment of young women, neither their entry into professional training or even the job market; even young men who would like to go for a different profession than their father, the currently prevailing rigid social traditions would prevent them from doing so.

It is however important to keep in mind that this tradition-minded behaviour, based on specific patrilineal kinship patterns and value systems, appears to those who practice and live it, absolutely essential for the survival of the family, the village and the community. Any innovation needs to build on this paradigm.

Transforming attitudes is a heavy task, and Hugues (Prospects 135, 2005, p. 260) puts it this way: "Nepal, has 23 million people, mostly in rural areas, with 2 Million children working in agriculture. It is estimated that 54 % of children never complete primary education. An approach is needed that provides skills for work and could help transform attitudes". The question of transforming attitudes becomes complex as we have seen above, when traditional behaviour patterns, responding to a specific set of norms and values, "dictate" to young men and women, where they have to live, marry and work. In addition questions of linguistic and religious traditions add another complex set of behavioural attitudes and laws.

Caste and class

One of the biggest obstacles for TVET in rural areas, is that community traditions are governing specific jobs and skills, which are to be exercised by a special group of people of the community, caste or family. For example the son of fisherman is to be fisherman, son of carpenter to be carpenter, son of peasant to be peasant, son of weaver to be weaver, etc, etc. The transmission of a given profession from generation to generation, within strict family or caste, is a founding element of many societies in South-Asia.

In addition to the generational transmission of traditional professional skills, countries like India and Nepal, where Hinduism is still governing most of the socio-cultural relations in rural areas, are also confronted with caste-defined behaviour. It implies that many trades/ professions, especially those involving manual work, belong to a well-defined sub-caste, and it would be almost impossible for a young member of such a professional sub-caste, to enter a different profession within sight of his community. He would run the danger of losing his social identity!

Caste defined behaviour also involves acceptance of the notion of perceived spiritual impurity and

even pollution, when a member of a lower or very low caste accidentally touches other objects or working areas where higher caste members could consider of being “polluted”, or having become “unclean”, through indirect contact with a low caste. This behaviour still holds in large areas in rural India and Nepal.

We have to acknowledge therefore the existence of a very rigid local professional framework in rural areas which, in addition to traditional marriage practices, may bar the way to a broader concept of professional training and education.

It may be said that the current very low TVET enrolment data (less than 1% across South-Asia, except Sri Lanka), bespeak of the immense difficulty for national policy makers, despite numerous national plans, to make significant headway in terms of vocational training for young people. In particular young girls and women appear to suffer from being excluded from public life, learning and vocational training.

For example in Pakistan, where we have seen that in rural Punjab, 50% of marriages occur between first degree cousins, and against the backdrop of patrilocal and endogenous marriage practices, we also note very low TVET enrolments for adolescent girls. It is then not surprising that official Punjab strategies, targeting women’s empowerment, failed from the outset, confronted by the opposition of a strong patriarchal, male dominated community. The situation is further aggravated by the fact that men themselves, due to their keeping women at home (tradition of *Purdah!*), do not feel particularly encouraged to learn new professions or skills. On the contrary, these rural men are to follow in the footsteps of their father or the dominating male figure of the community, for the sake of the survival of the community or large family.

We are obviously confronted with a complex social and cultural situation in rural areas: i) the ever present role of strong kinship ties, ii) traditional marriage patterns, often resulting in

keeping women at home, iii) the power of religious, linguistic and ethnic values and beliefs, generating specific behaviours patterns, and finally, iv) the rigid and exclusive professional picture. All these elements have a direct bearing on the success or failure of EFA and TVET policies.

In the light of the above described social realities, we have to ask ourselves what strategies need to be proposed, tested and applied, by making sure that these “socio-cultural traditions”, remain fully respected, as they are not going to disappear by a sudden magic stroke.

The currently prevailing UNESCO (and ILO for that matter) strategies for TVET pay little attention to these socio-cultural realities in rural areas, although some knowledge appears here and there, for example in King (2007) and the UNESCO/Kathmandu report 2006. In both publications the paralysing role of traditions, though ill defined, is acknowledged.

New TVET strategies

With respect to formal and city-based TVET, another important lesson points to the urgent need that reporting data should reflect the entire gamut of TVET practices and measurements. Current TVET data seem to ignore the immense volume of many private, low-key, informal skills training provided by NGOs, private business and local organizations.

- i) The task would consist of reflecting these activities in concrete data;
- ii) to up-grade low-key training and adapt it better to suit local needs and constraints;
- iii) to develop a certifying system likely to reflect these local and informal initiatives.

We have on the one hand identified a rigid social behaviour pattern, and many exclusive manual labour professions, in all rural areas of South-Asia. On the other side of the coin, we have noted the current TVET approach which appears highly formalized, situated in urban centres (Fernando, 2005) and principally focusing on training for

industrial and urban needs, defined by employers or other city-based ministerial bureaucrats.

The sheer number of people living in rural areas in South-Asia, most of them living below the poverty line of one Dollar a day, makes it highly urgent to look beyond the immediate success of primary education enrolments and literacy, and envisage to plan for an informal TVET, meeting real needs.

Based on the experiences of many local projects, like the CLCs, informal skills learning initiatives, any informal TVET strategy would consist of:

- i) systematic identification of local rural needs;
- ii) establishment of small-scale TVET centres in bigger villages, to train
 - teachers for specific local skills (fishery, horticulture, agriculture);
 - delivering first degree certificates;
- iii) small TVET centres would maintain and develop a network of CLCs and other local village centres, delivering basic skills and literacy;
- iv) small TVET centres could also contribute to upgrade, through appropriate training, hitherto caste and class-based professions.

Conclusion

The previous remarks point to the fact that current TVET policies are not meeting the identified challenges in the rural areas of South-Asia.

In response to a growing number of primary education graduates, the current secondary education system with its exclusive focus on general education, does not respond to the felt needs of young people. The large majority of adolescents is de facto left out, by not being provided either with the alternative technical or vocational training to enter the job market with relevant skills. The result is a mismatch between relatively small but city-based and formal TVET centres, and the vast number of young people

in rural areas deprived of any access to skills training. The prevalence of specific traditional value systems and consequent rigid behaviour patterns, characterize life, and professional life, in the countryside. This situation demands that any TVET offer respect these local conditions. Hence a solution would consist of providing informal and flexible rural TVET, where local NGOs and other providers would negotiate socially acceptable training opportunities, keeping in mind a threefold objective:

- respect local attitudes and demands;
- develop quality TVET adapted to local needs;
- link-up with decentralized TVET centres to ensure basic certification.

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University - Industry Relations: A Thrust for Transformation of Knowledge and Economic Acceleration

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Abstract

The complex theory calls for probing a given context in a holistic manner because the isolationist approach is less likely to produce authentic knowledge of the reality. It is also important to perceive the nature of connectivities in all spheres of human existence. Once we put motion in our lives essentially we need to act with the understanding that there exist robust connections between human existence and numerous existence-related variables. This article attempts to dig out the inexorable connection between university and industry. Neither of these two constituents accumulates energy if left to function in isolation. Rather a mutual reinforcement between them is most likely to stimulate a powerful flow of synergy which will empower both of them to enjoy a win-win situation. To this end, a sharing modality between university and industry is what this article attempts to focus on.

The context

The significance of professional and academic institutions grows impressively if the contributions of these institutions span over their boundary and seep into other major sub-systems of the larger national system including the production sector. This idea essentially conveys the point that disregard for the connectivity between and among various sectors which have critical bearing on total development of the country will simply result into a loss of synergy. Therefore, inter-sectoral networking and co-ordination which generates potentials for mutual reinforcement and enablement cannot be undermined.

The significance of university in terms of human capital formation (Psacharopoulos, 1987) through the unleashing and fostering of knowledge and skills among human beings situates supremely. Therefore, universities must exert forward thrust to produce new knowledge that carries increased potentials for the acceleration of knowledge economy (Hurmelinna, 2004) which eventually serves as an engine for the growth and advancement of the national economy. Invigoration of knowledge prudent enough to meet various needs of the nation's production sectors is equally a crucial concern. An intimate harmony between knowledge institutions, essentially universities, and production sectors, basically industries and business sectors, will help to determine the types of knowledge required by the production sectors and in return the knowledge institutions' worthiness to receive financial support from the production sectors (Tresseras, McGregor & Espinach, 2005). Materialization of this harmony essentially demands a closer partnership and in-depth discourse between universities, and industries and businesses. In this context, the justification for the constant and consequential relations between industry and university is indisputable.

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Need

In a rapidly changing industrial environment which is the consequence of new innovations and inventions the industrial enterprises have to face sharp competition and to cope with such competition fostering of industrial competences is crucial. As Ojala (1994) states “Competence has become a crucial element of competitiveness” (p. 13). In addition, as a result of the impact of faster technological changes the current industrial environment has to face turbulent dynamics. In order to get along with this turbulence the employees in the production sectors need continuous updating and upgrading of their knowledge base and skills. Similarly, production sectors need to espouse flexibility. Ojala (1994) suggests the importance of two types of flexibility – operational flexibility and strategic flexibility. He defines operational flexibility as “good working competence and capabilities that allow the organizations effectively to provide high-quality products and services with the variety and speed that customers require” (p. 13).

Essentially, operational flexibility is possible in an organizational environment where a blend of three important elements – decentralization, flexible operating structure, and operation capabilities -- is prevalent. Strategic flexibility, on the other hand, as Ojala (1994) views, is “the ability to seize new market opportunities and adapt rapidly to market changes”. For this purpose the organization would require a professionally strong force having positive attitude and competency towards developing new functional capabilities and being fully aware of the requirements in the contemporary market.

In essence, in order to emerge successfully in the competitive production process it is imperative to heighten visionary and performance capabilities of the workforce, to adopt flexibility in the management system, and to keep abreast with the turbulent dynamics in the production sectors. In addition, the relevance of research and development so as to be critically aware of

the emerging needs and challenges, as well as opportunities need to be accounted for.

The needs explained above calls for perpetual preparedness of all the authorities associated with the production process. Understandably, strengthening service and production sectors’ capabilities, leaving aside the initiatives to be taken by the internal management system, will require the involvement of other knowledge producing institutions, for example, universities and similar other educational establishments. Obviously, the involvement of universities unless geared up meaningfully through the generation of new knowledge having greater relevance for industries will not carry any significance (Srinivas & Villamgg, 2005). Therefore, to be able to contribute value-added knowledge inputs to industries there are some imperatives that universities should observe conscientiously.

Ping (2003) suggested three distinct imperatives for universities in order to be able to contribute knowledge inputs compatible with the needs of industries in the competitive market. These imperatives are; the imperative to modernize, the imperative to exchange, and the imperative of identity. Ping (2003) interprets the imperative to modernize in this way “The modern university continues the search for new knowledge and discovery as a basic task of the university while at the same time playing a key role in the transfer of technology from the campus to the production sector”. The implication of this statement is that a university as a producer of knowledge should strive for innovating new knowledge that is significant not only for the academic purpose but is potential also to capacitate the production sector, more specifically the industrial sector. The imperative to exchange and the imperative of identity, as professor ping (Ping, 2003) highlights, need to be increasingly focused upon, primarily, to redraw the boarder of the university which links it with the society and the marketplace and, secondly, for this purpose an impressive identity of the university should

be established for which the university should encompass within its academic realm of varied interests, thus, universities can redirect their focus on generating interest-specific and culture-specific knowledge.

Actually, in the discourse of development in modern era knowledge takes the center stage. In order to secure a broader edge in the competitive world generation of relevant and pertinent knowledge, processing it along the needs of the diverse service and production culture, and dissemination of the processed knowledge expansively are crucial components of knowledge management. Undoubtedly the university is the key role player in this context. On the other hand, the industrial sector also should strive for positioning itself as a forward runner in the competitive market context. For gaining strength to emerge successfully this sector should open up a wider horizon to developing networks and interconnections with the universities. In fact, a synergistic relationship between the knowledge culture and the production culture will essentially bring precious currencies to the national economy.

Obviously, the interactive relationships between universities and the industrial sector should have sustainable characteristic for which as Goktepe (2004) views, "The interaction and relations between university and industry need to be institutionalized and regulated in order to eliminate the cultural clashes as well as to endow both sides and society with benefits" (p. 6). Furthermore, he argues, in situations affected by weak interface settings between university and industry the state should take the lead role in order to ensure an easy flow of ideas and people between these two entities.

Justifications concerning the need for university-industry relations can be made on the basis of shared benefits between university and industry. The benefits that universities gain, according to Gray (2000) and Ilyas (2004), are (1) new funding sources for research; (2) new learning

and employment opportunities for graduates; (3) increased motivation for innovation; (4) new drive for advancing research endeavors. On the other hand, industries could make gains through (1) easier access to university graduates and faculty members; (2) research results and outcomes; (3) intellectual property rights (Tresseras, McGregor & Espinach, 2005). These potential gains which can be derived through the university-industry interactions essentially activate the innovative system generating more dynamism and efficiency in both university and industry fronts. This strength would not materialize if each one of these two fronts works separately. Meanwhile, it is not prudent to assume that the mutual sharing between university and industry is infallible. Misunderstandings leading to conflicts would degenerate the process of cooperation and impede the relations between university and industry. Conflicts tend to arise due to irrationalized sharing of benefits and gainful results as well as due to differences in organizational cultures, misjudgment of contributions made by the partners and underachievement in the fulfillment of expectations (Tresseras et.al, 2005).

Dimensions of linkages and collaboration

There are many types of linkages that industry can make with the university. Informal linkages may consist of faculty consulting, student job placement, and student internships. More formal linkages with the university include contract research, research parks, industrial R & D consortia, and industry-university research centers (Rahm, 2000). Gray (2000) provided three major dimensions of university industry collaboration: primary purpose, organizational formality, and the relationship to the university.

According to Hernández-Cuevas (2006), a linkage mechanism can have one of five primary purposes: research, knowledge/technology transfer, product/process development, brokerage liaison, or multipurpose. A linkage mechanism with the purpose of research would create new knowledge by using a method of

systematic inquiry. A linkage with the purpose of knowledge/technology transfer would focus on transfer of knowledge or technology that have already existed or on the making by undertaking activities such as education, training, research or consultation.

Koester and Gray (1990 as cited in Hernández-Cuevas, 2006) stated that product/process development linkages assist to the development and marketing of new products and processes. Liaison linkages facilitate the relationship between the industry and university. Periodic interactive discourse for borrowing perception, inputs for curricular improvement, facilitating student job placement, advice to improve performance in the industry and maintaining relationship and linkages between university and industries are the main purposes of liaison linkages. Finally, multipurpose linkages fulfill more than one of these purposes.

According to Hernández-Cuevas (2006), the second dimension in which linkages can vary is in the degree of formality. Formality can be described as the extent to which the linkage mechanism possesses the structures, procedures, and infrastructure one associates with well-defined organizations or organizational unit. Standard linkage mechanisms are the most formal and have established goals, administrative staff and leadership hierarchy. Adaptive linkage mechanisms are similar to standard linkages except they have a more limited administrative and physical infrastructure. Shadow linkage mechanisms generally have no administrative and physical infrastructures and may exist as an organization on paper only. Finally, informal linkage mechanisms have no organizational characteristics. Examples of this type of linkage are research contracts between a professor and a firm, internship programs, and faculty consulting to firms (Ilyas, 2004).

The final dimension of university-industry collaboration is to develop and activate the relationship of the linkage mechanism as a part

of university structure aligned with the norms and goals of the university within a hierarchical system of control. Cooperative extension programs, which are at many universities in the west, are examples of this type of linkage. In some cases, semi-autonomous linkage mechanisms represented by both university and industry are created which have a higher level of independence from the university. Such semi-autonomous structures are usually in charge of determining their own budget, goals, and administrative operations. An example of this type of linkage is the Industry-University Research Center. Finally independent linkage mechanisms are almost completely separate from the university. There is usually an agreement made with the University for the use of building space or other resource. Industrial research parks or business incubation centers within the university premises are examples of an independent linkage mechanism (Hernández-Cuevas, 2006).

Current status and gap

The UNESCO's World Declaration and Framework for Priority Action for Change and Development in Higher Education on its 17th Article emphasizes the importance of partnerships and strategic alliances between the universities and the stakeholders in the world of work and stated:

"Partnership and alliances amongst stakeholders - national and institutional policy-makers, teaching and related staff, researchers and students, and administrative and technical personnel in institutions of higher education, the world of work, community groups - is a powerful force in managing change. Also, non-governmental organizations are key actors in this process. Henceforth, partnership, based on common interest, mutual respect and credibility, should be a prime matrix for renewal in higher education" (UNESCO, 1998).

Universities are expected to be ready to engage in continuous improvement through innovation and change for preparing people with new

abilities, knowledge and credibility in a constantly changing environment and also contribute to build the future of our nation. This has been realized to be possible through reinforcing the collaboration between the higher education institutions and the working world.

Future pointers

Both university and industry are benefitted and create synergy in improving performance, bring about innovation and change through collaboration. Universities provide well prepared graduates for industries to utilize and graduates acquire employment right after graduation and build experiential knowledge useful for their career development. Experiential learning opportunities exist for faculty and students that may not exist at the universities. Similarly, materials exist in industry for research and education purpose. Increased collaboration between the university and industries facilitate pulling research funding, education and training supports and joint research endeavor. Such collaborations can advance the service mission of universities and serve as means of local and regional economic development. Universities can generate additional resources from such collaboration and part of which could be used for internal reward structure (Ilyas, 2004).

University-Industry collaboration can be viewed from the two perspectives (1) support from universities to industries and (2) support from the industries to universities. The following collaborative supports are suggested for mutual benefits of both universities and industries:

(1) Collaborative Support from Universities: Knowledge Transfer

Knowledge transfer is understood as the movement of knowledge and discoveries, mainly from academia, to the general public (Ping, 2003; Reid, 2005). It can occur in many ways, for example, through publications, educated students entering the workforce, exchanges at conferences, or by establishing relationships

between academia and industry. The current industry-university relationship is being shaped by two global research and development (R&D) trends that are gradually changing the way academia and industries currently interact. Global trend reveals that industry has a clear incentive to establish R&D collaborations with renowned academic institutions. These trends are turning universities into attractive research and development partners for industries (Reid, 2005). In fact, good academic laboratories operate in international networks, develop cutting-edge research and are constantly being refreshed by the arrival of clever new brains in academia.

Transferring knowledge through education and training: Education and training have been the core activities of higher education institutions in general and school of education in particular. The actual transfer of educated individuals from academia to industry has been studied as a key element of the university-industry interaction (Ilyas, 2004; Hernández-Cuevas, 2006). Therefore, periodic university industry interaction are required to facilitate the promotion of customized training for industry, internships, dissertations in industry, education of industry sponsored individuals, key note lectures from industry resource person, industry-sponsored innovation and creativity competitions. Universities should serve the training and education (HRD) needs of the industries.

Transferring knowledge through consultancy services: Universities should establish a good relationship with the industry and provide research and development support, consultative expert services and technical support to promote performance, increase productivity and promote innovation and change in the industries. From such consulting services, not only industries are benefitted, involved faculties from university also learn to appreciate its consultancy business as an interesting and profitable source of revenue (Hernández-Cuevas, 2006) and can bring the experience of real work situation in the classroom.

Transferring knowledge through contract research: Through their collaborative efforts with industries, universities should transfer knowledge engaging in contract research. Contract researches are those research works conducted by a university on behalf of an industry as per terms of reference provided by it (Ilyas, 2004). Although Nepalese universities are engaged in such research activities through individuals' approach or personal relation, there is a need for intensifying such services to industries, NGOs and government by establishing a collaborative network.

Transferring knowledge through collaborative research: Universities and industries should engage in collaborative research for the benefit of the both. Research collaborations are understood as co-sponsored research programs, where both, university and industry contribute resources and share the benefits of such collaboration, proportionally to their contributions (Reid, 2005). In general, university contributions can be in the shape of infrastructure (equipment, lab space, etc), highly qualified personnel and intangibles assets (information, contacts, ideas, processes, etc). Industries are usually expected to contribute more financial resources than universities. Collaborative research blends knowledge and experience to generate new knowledge and should be encouraged by both universities and industries.

Transferring Knowledge through Licensing or Spin-out Companies

Universities should engage its faculties and students in collaborative experimentation and developing innovative technologies or product useful for industries. Such innovative technologies or prototypes will be patent of the university and charges a fee to any third party who wishes to access or use such invention. Writing text books in collaboration with publishing company and sharing the benefits after sales is an example relevant to school of education. However, in some cases the most effective way for a university to maximize its return on its intellectual property

is through a spin-out company. This usually means the technology is licensed to a start-up company instead of a well established existing company. In other words, the new born company –co-founded by the university and the research lab that invented the technology– gets a license (usually an exclusive license) to secure the right to use the technology, which would act as its core component for value creation. In this way, the university owns part of the company, but at the same time, the company has more freedom to further develop its exclusively assigned intellectual property. Revision of university regulation to support such knowledge transfer scheme is required.

(2) Collaborative Support from Industries:

Several collaborative supports are expected from industries to the universities to accomplish transformation of knowledge for economic acceleration. Some of the areas of collaborative supports expected from industries are as follows:

Active involvement in University Industry Dialogues: Industries are expected to actively participate in interaction, discussion and experience sharing to make university programs more relevant to the employers' needs and requirements. Industries may provide feedbacks in the process of curriculum development and revision through such interactions. Industries can supply information on essential competencies required in the workplace and deficiencies of those competencies in university graduates.

Offer venue for experiential learning for students: Industries are expected to offer internship, on-the-job experience or cooperative learning opportunities for undergraduate and graduate students. Industries also are expected to provide students research opportunities beneficial to them in their establishment.

Placement Support: Industries are expected to assist universities for placement of the graduates as interns or as employees in industries/work. Industries are also expected to take part in career

fair of the universities and recruit students needed for their organization.

Allocate resources for collaborative works beneficial for both industry and University: Industries are expected to allocate resources for organizational development, performance improvement, process consultation, research, education and training. These services can be contracted out to the university.

Collaborative research and innovation: Industries can participate in collaborative research and experimentation with universities for generating new knowledge, technology, or innovation beneficial for both university and industries.

Offer support in the form of stipends or scholarships: Industries can fulfill their social obligation by sponsoring students from weaker and deprived segment of population. Similarly, industries can recognize the talented students and provide with scholarships who could be asset of the industry in the future.

For establishing, maintaining and successful implementation of industry-University collaborative efforts, several conditions are to be fulfilled. First, collaborative agreements must be based on perceived mutual benefits of both sides including willingness and active participation of faculty members and students. Confidentiality should be maintained by all participating collaborating partners. Participating faculty members are to be provided with appropriate credit in their promotion and tenure considerations, for their collaboration with industries.

Second, university administration should create an environment conducive to industry-University collaboration. Clear policies and guidelines are to be developed to promote such collaboration. Third, a coordinating cell for networking and facilitation in the university and focal points in industries should be created and activated. Fourth, industries may not be aware of the indirect costs that Universities add on to all the direct project costs. Such costs and any

exceptions to those should be clearly mentioned in the negotiated agreements. Fifth, Intellectual property ownership should be negotiated with as much flexibility as possible from all collaborating partners so that this does not become an issue that stalls every project. Industries and Universities should encourage expedited process for establishing partnerships by setting up a mechanism for frequent communication on the progress and directions of collaborative projects. Such a mechanism will keep the project moving forward and assure its timely progress.

Finally, universities should take proactive role to bring industries into partnership or collaborative network. A research, innovation and service unit within each of the schools of the university should be established for facilitating the expansion of collaborative networks and increase collaborative works with industries.

Conclusion

This paper highlighted the context and need for industry and university collaboration to create synergies for mutual benefits. University-industry dialogues, periodic interactions, experts services to the industries, joint innovative research and experimentation, advisement for performance improvement in the industries and HRD support to the industries are proven to be essential aspects for economic acceleration through transformation of knowledge in collaboration with universities. Through such transformation of knowledge industries may gain, broaden the market share and ultimately improve overall performance and productivity. Through collaborative supports, universities may increase quality and relevance of education programs. Similarly universities will have access to professional practice, research work and real work experiences for their students and faculties. Universities will be able to blend knowledge and practice through collaboration with industries and ultimately improve the quality of university education.

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